CHURCH HISTORICAL SOCIETY

Price, 5 Cents

Church Historical Society
20 N American St F

The Living Church

VOL. LII MILWAUKEE, WISCONSIN.—DECEMBER 5, 1914 NO. 5

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN

[*Including The Missionary Magazine*]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 60 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

MONTHLY MISSIONARY MAGAZINE: 25 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

MONTHLY. 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, $2.50 per year. To the Clergy, $2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price $2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price $2.50 per year. Single copies 25 cents.

THE ENGLISH CHURCH REVIEW. A monthly magazine. Price $1.80 per year.

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postage, 10 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per 100 copies. A number of special editions for special occasions.

MEMORIALS

STAINED GLASS WINDOWS

TABLETS
In Brass or Bronze

ALTARS AND FONTS
In Marble or Wood

ALTAR RAILS AND PULPITS
In Brass or Wood

PROCESSIONAL and ALTAR CROSSES

CHURCH FURNISHINGS
In Gold, Silver, Brass, Bronze, Marble or Wood

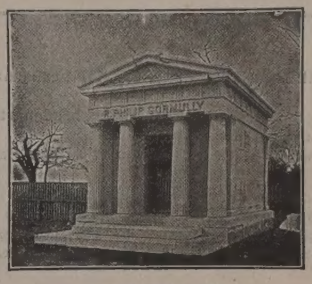
VESTMENTS

SPAULDING & CO.
Michigan Avenue and Van Buren Street, Chicago

¶ For years we have been telling you about the beautiful

Celtic Crosses

which we make as cemetery memorials, and family monuments.



¶ We also lead in the making of

FAMILY MAUSOLEUMS

and illustrate above one of our productions. The prices range from $2,000.00 upwards, delivered and set complete.

¶ Write for free booklet, and in writing state whether you are interested in Celtic Crosses or Mausoleums.

Chas. G. Blake & Co.
720 Women's Temple, CHICAGO, ILL.
Works at New England and also Chicago, Ill.

Longmans' New Books

Faith and the Faith

The Bohlen Lectures, 1914

By SAMUEL HART, Dean of Berkeley Divinity School, Middletown, Conn. Crown 8vo. $0.80 *net.*

I. FAITH. Plan and Purpose. II. FAITH IN GOD. Faith and its Expression. III. FAITH IN JESUS CHRIST. Truth made known by Faith, expressed in words. The use of words as symbols. IV. FAITH IN THE SPIRIT. The Spirit, the life of God. V. THE LIFE OF FAITH. Life grows out of Faith and Faith leads to confession.

"These lectures are simple in style, learned, and thoughtful."—*Boston Transcript.*

English Church Life

From the Restoration to the Tractarian Movement, Considered in Some of its Neglected or Forgotten Features

By J. WICKHAM LEGG, Formerly Member of the Canterbury House of Laymen. With Frontispiece. 8vo. Pp. xx+428. $3.75 *net.*

". . . A valuable contribution toward exact knowledge of manners and customs in the English Church. . . . The book represents the scientific research of a specialist whose aim is to provide materials for history, intended primarily for historical students. . . . It has nevertheless much interest for the general reader who cares for details of the Church's life. . . ."—*Living Church.*

A Schoolmaster's Apology

By the REV. CYRIL A. ALINGTON, Headmaster of Shrewsbury School, Examining Chaplain to the Bishop of Lichfield. Crown 8vo. $1.20 *net.*

"When Bishop Gore visited the United States in 1897 he was accompanied by the Rev. Cyril A. Alington, now the headmaster of Shrewsbury School, who has just published a charmingly written volume of occasional essays."—*The Churchman.*

Lessons on the Christian's Responsibilities and Means of Grace

By the REV. W. HUME CAMPBELL, M.A. Crown 8vo. $0.50 *net.*

This is a volume of fifty-two Lessons on the Sacramental Teaching of the Church Catechism, intended for Sunday School Scholars of 13-15 years of age.

Thoughts for Teachers of the Bible

By J. ARMITAGE ROBINSON, D.D., Dean of Wells. Crown 8vo. $0.50.

Does not suggest methods of teaching, but endeavors to meet difficulties often felt by teachers in regard to the inspiration of Holy Scripture.

LONGMANS, GREEN, & CO., New York

Just Published

The Advent Antiphons

By the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont. Stiff paper, 15 cts.; by mail 17 cts.

This is a brief devotional treatment of the Advent "O's"—O Sapientia, etc.—giving first the antiphon itself, with scripture references upon which it is based; and then a devotional paraphrase, arranged in the quaint style of Bishop Andrewes' Devotions.

Published by

The Young Churchman Co.

Milwaukee, Wisconsin

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office.)
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year. Postage on foreign subscriptions $1.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2⅝ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS 147
Public Worship—The War Relief Fund—Children's War Fund
ANSWERS TO CORRESPONDENTS. 149
EMMANUEL. Rev. H. C. Tolman, D.D., LL.D. 149
BLUE MONDAY MUSINGS. Presbyter Ignotus. 150
MOURNING FOR LORD ROBERTS. London Letter. J. G. Hall. . . 151
THE ALL WISE WILL. Ida Norton Munson. (Poetry.) 152
NEW YORK BATTLE COMMEMORATED. New York Letter. 152
DEATH OF REV. C. N. SPALDING. Philadelphia Letter. 154
TWO PRAYERS. Lawrence M. McClelland. (Poetry.) 154
TWENTY-THREE CENTS PER CHILD. Chicago Letter. Tertius. . . 154
WISHES—FULFILMENT. Helen Elizabeth Coolidge. (Poetry.) . . 155
THE SONG OF THE BLACKBIRD. Harriet Appleton Sprague. (Poetry.) 155
A MUNICIPAL DAIRY. 155
THE PSALM OF THE MEDIATORIAL KINGDOM. Rev. John H. Egar, D.D. 156
WHO IS RESPONSIBLE FOR THE WAR?—*Trinity Parish Record* (New York). 157
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor. 158
CORRESPONDENCE: 159
Revision of the Prayer Book (Rev. Homer W. Starr)—The Service Forums in New York and Chicago (Rev. Irwin Tucker, Rev. William Otis Waters, D. D.)—The Appeal of "An Old Parish" (The Writer of the Article)—Prohibition and the Maryland Resolution (Rev. Chas. Fiske, D.D.)
LITERARY. 160
WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor. . . . 162
SONNET ON THE SCENERY BETWEEN NAMUR AND LIEGE. William Wordsworth. (Poetry.) 163
THE WORK IN CHINA. K. J. 163
PERSONAL MENTION, ETC. 164
THE CHURCH AT WORK. [Illustrated.] 166

SELF-PREOCCUPATION, self-broodings, self-interest, self-love—these are the reasons why you go jarring against your fellows. Turn your eyes off yourself; look up, and out! There are men, your brothers, and women, your sisters; they have needs that you can aid. Listen for their confidences; keep our heart wide open to their calls, and your hands alert for their service. Learn to give, and not to take; to drown your own hungry wants in the happiness of lending yourself to fulfil the interests of those nearest or dearest. Look up and out, from this narrow, cabined self of yours, and you will jar no longer; you will fret no more, you will provoke no more; but you will, to your own glad surprise, find the secret of "the meekness and the gentleness of Jesus"; and the fruits of the Spirit will all bud and blossom from out of your life.—*Henry Scott Holland.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LII MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 5, 1914 NO. 5

EDITORIALS AND COMMENTS

Public Worship

TWO distinct lines of development mark the course of our public worship, lines which run back and meet together in the Temple worship at Jerusalem. Wholly confined to Jerusalem, that worship was almost entirely sacerdotal and Levitical. On the other hand the synagogue worship, spread throughout the Jewish world, was entirely popular and democratic. Scholars cannot point out with certainty the connection that existed between the high places and idolatry. But both in Jerusalem and at the high places the worship was sacerdotal, and consisted mainly in the offering of sacrifices. Thus this type has no bearing upon the later and independent worship of the synagogues, which was an entirely lay service, consisting of psalms, of lessons with a commentary or interpretation, together with certain prayers. In spite of obvious structural resemblances, these synagogue services made but little contribution towards the development of the choir offices of Holy Church, as was inevitable in the fitness of things. For not only did the implacable fury of the synagogue against all Christians render imitation of their services unthinkable, but the radical and fundamental differences in their purpose closed the way to their use in Christian worship.

The synagogue was a substitute for Temple worship, a stop-gap to fill up an aching void. It never could become the Temple. The synagogue never could even become its rival, as the sanctuary on Mount Gerizim was the rival of Sion. But the Christian Church looks to the Temple, not to the synagogue, for its model. As our Blessed Lord foretold to the woman of Samaria, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: For the Father seeketh such to worship Him." The Christian Church is, what the Jewish synagogue could never become, the rival of the Temple at Jerusalem. Its sacramental worship makes of every altar a new Sion. The services in choir were meant to center round the Eucharistic worship, as the Levitical choral worship prepared the way for the offering of the morning and evening oblations. And never did they form a substitute for the service of the altar, till a new school arose at the time of the Reformation, which exalted the pulpit over the Cross. Nor must it be forgotten that in origin the service in the choir was a service of private gatherings of the faithful, to supplement the necessarily briefer lections of Holy Scripture in the celebrations of the Divine Liturgy. The gradual imposition of these offices upon the clergy forms an interesting chapter in the history of public worship, but one too long to enter into here.

THIS RAPID DELVING into the origins of Christian worship has an intimate connection with problems confronting the missionary to-day in what is called the home field. As a priest he is sent to introduce the kind of public worship set forth in our Book of Common Prayer. He gathers a congregation largely composed of persons to whom a printed Liturgy is a most incomprehensible document. What is he to do? The English priest is bound to a daily recitation of Matins and of Evensong, an obligation which is not directly imposed upon our American clergy. Yet both feel obliged to teach their congregations to make use of Matins and of Evensong in public worship. The result is, many of the people prefer Methodist sorts of worship. What if this problem is a bogey from a bad period of the Church's history? What if the problem arises solely from the attempt to put the choir offices in the place of the Eucharist as the type of Sunday worship? In other words, the difficulty at bottom is the herculean task of reproducing the public worship of the English Cathedrals and College chapels on the Western plains. The proficiency aimed at or attained is a question only of degree. The object is the same, that is, a fit rendering of choir offices. For the difficulties under our immediate consideration are problems of the ways and means to introduce and make familiar the responsive readings of the Psalms and other portions of the services of Morning and Evening Prayer. Sectarians are free from this anomaly; nor do we find Roman missionaries asking for a special Breviary for use in home missions. But these latter have been spared the wholesale confusion which has come on us by the age-long divorce of the morning service from the Eucharist for which it should prepare the way.

An obvious way to find an answer to the problem is to make interrogation of the Book of Common Prayer. The day has passed when we could speak without reserve of "our incomparable Liturgy." We are seeking again to "enrich" it. It was incomparable so long as we had no knowledge of other Liturgies with which we could compare it. Such as it is, it sets forth the way in which we must conduct our public worship. Following ancient precedent, it has divided the services into two types, one sacramental and the other not immediately sacramental; one for the altar, the other for the choir.

The latter, as preparatory services, are placed first. What is the underlying principle which pervades them? What does the office do? First, it provides for a regular sequence of readings from the Psalter and from the other books of the Bible. In other editions of this Book, and in other countries at other times, this sequence and this order have been varied. It accompanies these Lections with certain canticles, which exhibit a like possibility of variation. There are interspersed certain psalm-verses, called suffrages, identical for Morning and Evening Prayers in the English books, but in the American much curtailed at Matins. The Collects are appropriate to the morning or evening hours, as needed. Here we have a rigid system. But its object is quite clear. By daily use of the two offices, the whole Psalter is read twelve times, the Old Testament once, and the New Testament twice in the course of the year. But do the people actually hear this systematic reading day by day? The selection of Proper Psalms and Lessons bears mute testimony to an insistent question that will not be downed: Is this the best system for its purpose? The first Book of Edward VI. took no notice of Sundays, with the rare exception of the great-

est Feasts. But even in the sixteenth century the people would not come to daily choir offices. So the proper First Lessons for Sundays were introduced by Queen Elizabeth's Book, and the American Book alone has added proper Second Lessons. Might it not be better frankly to admit the impossibility of securing a complete reading of the Bible in the daily worship of the Church? That may be well worth consideration in view of the obvious failure of past efforts. We only pretend at our system.

IN POINT OF FACT, a great system of public worship has been built up upon a practically successful system of orderly reading of the Scriptures. No rubrics govern it. No official Table of Lessons casts it in a rigid mould. Yet the Scottish Presbyterians have used it very largely and with marked success. It is, of course, the method of selection in vogue among the Protestant bodies. The individual minister draws up his own scheme. In this he is as free as air. But for practical purposes many of them have found it expedient to arrange to read chapters from a Book consecutively Sunday by Sunday. Their object is the same as ours, to read the Bible through in public worship. The intervals between the lections are longer, but the principle remains the same. The manifest external differences have obscured from friend and foe alike the essential, underlying identity of structure and of purpose. But what is the usual Protestant service? Is it not a reading of Scripture, the singing of the Psalter or of Christian hymns, together with prayers and exposition of some portion of God's word? In spirit and in purpose, what difference can be found between this order and the Order for Evening Prayer? The question of Holy Orders does not enter. For their rendering, neither requires a priest. Deacons are equally bound with priests and Bishops to recite Matins and Evensong daily in the English Church. This may be a moral obligation resting on American clergy also, but the offices are not primarily sacerdotal. In origin these were laymen's services, for laymen in a guild or a community, and so the Church of Rome still uses them officially in the Breviary used alike by monks and nuns.

When an enthusiastic Churchman points out to a Protestant minister of religion the incomparable superiority of our order, he need feel no surprise if the minister should state his personal preference for the freedom he enjoys from interference by a Bishop. He prizes the liberty he has of altering a given Lesson at his will. He has only his immediate congregation to consider. When our missionary priests are asking for guidance as to the conduct of public worship where the Prayer Book is not known, why should we not learn something from the experience of those who have conducted Bible readings under like conditions? It would be a serious error to stereotype the forms to be used.

It is not an essential of worship that a form must be alike in a mission parish up state in New York, and in Nevada, and in the mountains of the Carolinas and of Tennessee. That was the prime mistake which has vitiated the English Act of Uniformity. It was an error quite as much of Roman, of Anglican, and of Puritan. The Roman Use has ousted all local Uses since the sixteenth century. It has great compensations, if the substituted uniformity is flexible. But the English choir offices are too much alike, and such minor differences as a sound instinct still preserved in 1549 have been abolished in the later recensions of the Book. Rome has at least frankly differing offices for night and morning and for the Hours, and the Lauds of Easter is not cast in the same mould as Lauds of Maundy Thursday.

But the greatest gain comes from the recognition of the layman's share in public worship. In the absence of the priest he has the inherent right to lead popular devotions. For the sake of comeliness and order we rightly insist upon a lay reader's license as a preliminary requisite, but not as being essential.

It is pathetically absurd to ask a priest to come and read only Morning and Evening Prayers on a Sunday in any parish. Here again we may take a leaf out of the Protestant book. They make large use of lay preachers in unsettled districts. In Spain laymen read Litanies in church before the arrival of the priest for the Eucharist. They do not seem to think it necessary to put on a cassock, or even a frock coat. The mere Establishmentarian, a type not wholly dead in this republic, has created an artificial barrier round these offices which must be broken down. The sudden illness of a priest at Evensong has been known to send a congregation home with the office almost unread. It seems a nightmare parody of the Parable, "Betwixt us and you there is a great gulf fixed." Yet he would be a rash layman who took up the interrupted office in many a church in this free land.

THE CATHOLIC CHURCH has never been afraid to use laymen. She has defined the limits of their possible functions. She never confuses them with one in holy orders. But because she is made up of an overwhelming preponderance of lay folk, she has never been afraid to trust them with the mere recital of a form of words, apart from sacerdotal functions.

Even in the Solemn Eucharist she uses laymen as servers and subdeacons. She bids communicants approach the altar to receive the Bread of Life; it was left to Puritans and ultra-Protestants to exclude the people from the chancel in communion time. When the minister distributed the sacred Elements to the people sitting in their pews, he did not so much show derision of the Mass as his own absolute and arrogant control of the sanctuary. Thus was he made to lord it over God's heritage. There was the evil form of "sacerdotalism" in the Church—but it was not of the Church.

Sending priests out as workers in the mission field, we must not suffer them to be reduced to the ecclesiastical level of well educated laymen. The first work of a priest is to feed the flock of Christ. A school master might read the Bible more acceptably in public than some priests. Let the priest do priestly work. St. Cuthbert did not read the Breviary to the Northumbrian peasants, nor did St. Wilfrid chant the Hours to the heathen in Sussex. But both were priests and went as priests to train their converts to prepare themselves to be recipients of the Sacraments. The recitation of the Canonical Hours could wait and did wait for many a day. But St. Cuthbert and St. Wilfrid gave the people priests to minister the Sacraments. And it is sacramental worship, the highest act of worship included in our Book of Common Prayer, which gives the touch of brotherhood, for which the heart of man will always yearn in public worship in the Church.

Churchmen Contribute to Belgians

"I COULD have sent this in many different ways to the suffering people," writes one of the largest of the contributors to THE LIVING CHURCH War Relief Fund, "but I remembered that at the time of the San Francisco earthquake, the funds collected by THE LIVING CHURCH were the ones that really got to their destination."

The compliment is a great one; but it belongs to the Church itself rather than to THE LIVING CHURCH. Whatever be the degree of efficiency reached by "professional" charity, the Church will never be relieved from the great honor of being first among almsgivers. Long experience has taught her at least to perform that service well.

In the case of the present world-wide catastrophe, we do not dream that the funds which we can place at the disposal of the American churches in Europe will go further than to help, in a very small degree, to ameliorate conditions among some few of the millions that are in distress. It is right that great funds should be created, such as those for the relief of a whole people in Belgium. But American Churchmen have assumed a certain responsibility by the mere fact of building churches and maintaining priests in various European cities, and it is that we may meet that responsibility that this fund is created. Ten thousand destitute Belgian refugees just across the lake from the Archdeacon's own headquarters at Lausanne—the number seems almost insignificant among the millions that are in urgent need. Yet ten thousand souls equals the whole population in many American cities that are considered by no means negligible. How much does it cost to feed ten thousand people for one day? But the reference to these ten thousand was hardly more than incidental in the story that Archdeacon Nies told us.

Our readers are splendidly coming to the front in supporting this primary call upon them as Churchmen in connection with the colossal need. The following is the list of contributions for the week ending Tuesday morning, December 1st:

Previously acknowledged	$1,354.56
Mrs. L. M. F. Baird, Sag Harbor, N. Y.	1.00
O. V. S. Ward, Chicago	5.00
Per Rev. John G. Larsen, Lisbon, N. D.	5.25
M. K. E., Baltimore, Md.	5.00
Mrs. M. T. Sudler, Lawrence, Kan.	5.00
St. John's Church, Laurel, Miss.	11.50
Mrs. R. S. Sturgis, Boston	5.00
Miss Katharine C. Barker, Astoria, Oregon	3.00
A Member of St. Paul's Church, Salem, Oregon	20.00
"For the Love of Christ"	10.00

St. John Baptist Mission, Hardwick, Vt.	5.00
Miss Hodgson, Milwaukee	5.00
Mrs. V. C. Langdon, Plymouth, Conn.	2.00
Jennie N. Bingham, Sleepy Eye, Minn.	2.00
St. Mary's Mission, Waskom, Texas	5.00
A Churchwoman	1.00
Christ Church, Sacramento, Calif.	2.00
Mrs. W. E. Wolfrum, West Bend, Wis.	3.00
St. Mark's Church, Medford, Oregon	10.00
St. Paul's Sunday School, Benicia, Calif.	10.00
Rev. Dr. F. C. H. Wendel, East Haddam, Conn.	2.50
V. C., Seattle, Wash.	5.00
Rev. Clarence Buel, Saratoga, N. Y.	5.00
Anon., Long Branch, N. J.	1.00
Anon., Boston	1.00
W. S. Sterling, Cincinnati	3.00
S. C. F.	5.00
"Granite," Granite City, Ill.	.25
"Special," Syracuse, N. Y.	1.00
Woman's Aux., Emmanuel Ch., Warrenton, N. C.	30.75
L. M., Salisbury, N. C.	5.00
Mrs. Albert Massey, Boerne, Texas	1.00
J. F. N., Columbus, Ohio	2.00
R. W. Vigelius, Easton, Pa.	10.00
Rev. J. H. Edwards, Lake Forest, Ill.	10.00
A Friend, Diocese of Erie	1.00
Anon., Washington, D. C.	5.00
Miss Juliet C. Smith, Topeka, Kans.	5.00
Oliver L. Briggs, Boston	10.00
G. F. S., Tomahawk, Wis.	2.00
Rev. A. W. Farnum, St. Paul	10.00
Two Members of St. Michael's, Geneseo, N. Y.	10.00
Anon., Salisbury, N. C.	10.00
A Churchwoman	1.00
L. C., Boston	10.00
Selden S. Brown, Rochester, N. Y.	10.00
Emmanuel Church, Shawnee, Okla.	8.00
St. Stephen's Church, Chandler, Okla.	8.00
Mrs. W. A. S., Baltimore*	2.00
Miss Maria L. Corliss, Providence, R. I.	100.00
Rev. Dr. Lester Bradner, New York	10.00
S. L. D., Milwaukee	1.00
St. James' Church, Clinton, N. Y.	17.14
Holy Trinity Church, Manistee, Mich.	7.43
	$1,780.38

* Preference to be given to work among Belgians.

[In the acknowledgments printed in last week's issue, November 28th, the fourth item, "Anon. 10.00," should have read $1.00. The total at the bottom of the column, however, was correct.]

IN connection with the "War Children's Christmas Fund," to which reference has already been made in these columns, an attractive booklet-circular has been made for distribution in Sunday schools in the effort to enlist the assistance of children. We regret that this did not come to our attention earlier so that we could have asked Sunday school authorities to ask for and distribute them through their schools on a general scale. It may be that some can still act quickly enough to distribute these and obtain some sort of quick-action results. They may be obtained from the "War Children's Christmas Fund," 35-37 West 39th street, New York. Mrs. John Hays Hammond is National Chairman and Theodore Roosevelt Hon. Chairman. Bishop Greer has also given his indorsement to the fund.

Children's War Fund

ANSWERS TO CORRESPONDENTS

H. W.—We should not think the *Te Deum* appropriate to a burial service.

R. A. G. S.—The term Palm Sunday was dropped from the English Prayer Book at the revision of 1549, on what grounds we cannot say. The narrative of the palms has generally been read in the lessons of the day though not in the altar service.

IT IS SO EASY to become more thick-skinned in conscience, more tolerant of evil, more hopeless of good, more careful of one's own comfort and one's own property, more self-satisfied in leaving high aims and great deeds to enthusiasts, and then to believe that one is growing older and wiser. And yet those high examples, those good works, those great triumphs over evil, which single hands effect sometimes, we are all grateful for, when they are done, whatever we may have said of the doing. But we speak of saints and enthusiasts for good, as if some special gifts were made to them in middle age which are withheld from other men. Is it not rather that some few souls keep alive the lamp of zeal and high desire which God lights for most of us while life is young?—*Juliana Horatia Ewing.*

WE ARE TAUGHT to believe of the Blessed, that they "serve Him day and night in His temple," that "His servants shall serve Him." And this must be with powers and endowments developed in harmony with higher worlds, so that all the tastes, the desires, the affections, the artistic powers, the intellectual gifts, which belong to each individual, each with his own special capacities, trained and developed and exercised in spiritual modes of life, will be suited to that higher world, where they dwell in the presence of the Almighty God, and the "Lamb who is in the midst of them." The activities of a condition of life such as we cannot yet conceive, we shall enter upon, if fitted for it, trained for it, by the exercise of our gifts during our life in this world; we shall be like weapons in the Hand of God, ready for what service He may will.—*Thomas T. Carter.*

EMMANUEL

THE SECOND SUNDAY IN ADVENT

BY H. C. TOLMAN, D.D., LL.D.

SO many have a hypothetical God. They think of Him as a God who revealed Himself in the past by certain signs and wonders, or as a God who will reveal Himself in the future by some transcendent vision. They believe that when the eye is closed in death, the spiritual sight will comprehend God. They look backward or forward toward some divine epiphany. The God whom Christ revealed was *Emmanuel,* the God who is with us *now.* Our Lord had the most absolute and certain assurance of the divine presence in every hour of His Life. He addressed the Father as if by His side.

Christ's faith was not mere intellectual assent to Jewish dogma, but a trust in God through joy and sorrow. The first petition our Lord taught us was "Hallowed be Thy name." We must cross this threshold before we can come within the realm of prayer. In this we make God's will our will, consecrating ourselves as a part of God's plan, helpers in God's work, instruments to carry out God's desires. Through this, our prayer takes the sweep of divine vision. It links us to God.

An old epitaph from an English churchyard reads as follows:

> "Here lies Martin Oldenbrod,
> Have mercy on my soul, O God,
> As I would do, if I were God,
> And Thou wert Martin Oldenbrod."

Poor man! He thought if God were only as kind and merciful as himself, it would be well with him. His idea of God was the dark God of mediaevalism, not the God of Christ's faith, not the revelation of the loving heart of the Infinite Father.

Religion is a thing not of authority, but of experience. Authority may say, "The Sistine Madonna is a masterpiece." We may accept this statement, but the picture means nothing to us until we stand before it and make the work of the master a part of ourselves. The beautiful words of the twenty-third Psalm become to us a revelation, not because the psalmist uttered them, but only when by association with God, we can say truly as concerns our own life: "The Lord is our Shepherd." Authority may say that Christ came to earth, suffered and died, but the great fact of the incarnation is vital to us only when we enter into the suffering and death of Christ, making His life our life.

Emmanuel, "God with us" explains life. That one word answers all our questionings and perplexities and doubts. It takes us out of ourselves and makes us co-workers with God.

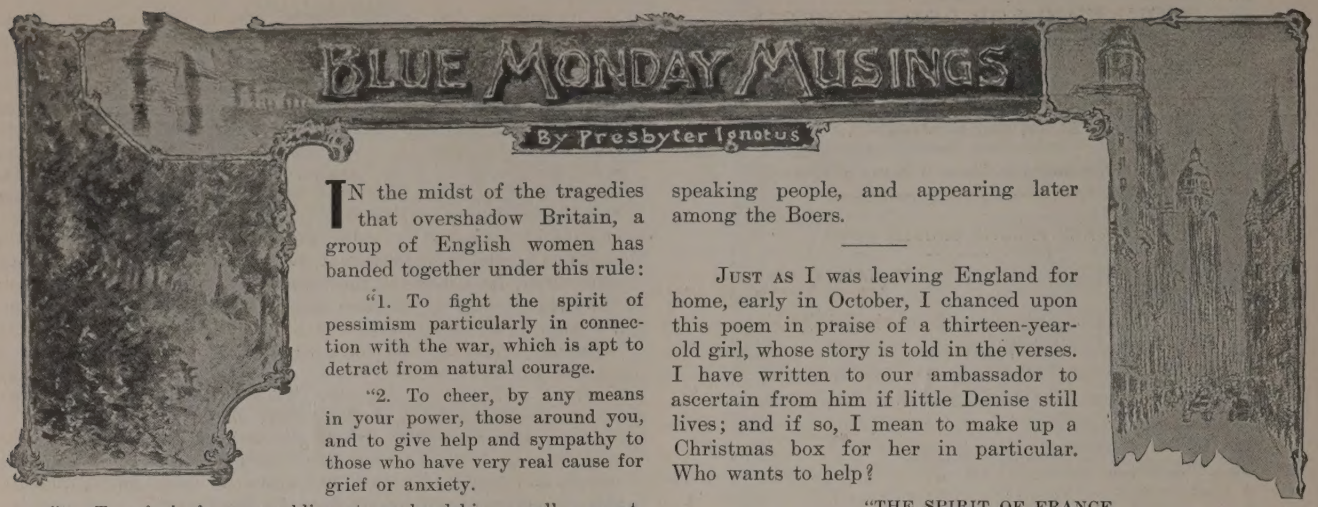
Schopenhauer compared man's estimate of himself in the past with present altruism by the analogy of the science of Astronomy. Men used to think that the great heavenly bodies concerned themselves with human life, that their rising and setting had to do with their little existence, that their ascending in the horizon was mysteriously bound up with their own fate. It was thought that this earth was the center of our system, and that all worlds revolved around it. Now we know that the earth is but an infinitesimal part of the heavenly bodies which revolve around the sun, and our solar system forms but one part of numberless systems stretching out towards infinitude.

So man thinks that God's world centers about him, his petty desires, ambitions, his narrow and selfish self, but when God's light enters the soul, he sees with divine vision that he is but a part, yet a very real part of God's great purpose. A friend said to Lincoln during the Civil War: "We are sure of victory, for God is on our side." Lincoln replied: "That is altogether the wrong consideration. The question is not whether God is on our side, but whether *we are on God's side.*"

Always in life, in our ambitions, our aspirations, our endeavors, our daily work, in our sorrows, disappointments, trials, adversities, let us ask this question. Can we truly say: "Emmanuel, 'God with us'"?

LET YOUR religion make you more considerate, more loving and attractive, more able to think of and enter into the pleasure and interests of others.—*Bishop Hall.*

UNDER THE magnetism of friendship the modest man becomes bold; the shy, confident; the lazy, active; or the impetuous, prudent and peaceful.—*Thackeray.*



IN the midst of the tragedies that overshadow Britain, a group of English women has banded together under this rule:

"1. To fight the spirit of pessimism particularly in connection with the war, which is apt to detract from natural courage.

"2. To cheer, by any means in your power, those around you, and to give help and sympathy to those who have very real cause for grief or anxiety.

"3. To refrain from grumbling at any hardships, small or great, which you may be called upon to endure.

"4. To disregard all unauthenticated reports, and do your best to prevent their spreading.

"5. To keep up the courage and energy of those around you by your own example of calmness, hopefulness, and trust in our leaders."

Surely, the spirit is excellently good. I wish all Americans of both sexes would obey such requirements, *mutatis mutandis*, in time of peace.

IT SHOULD NOT be counted a "breach of neutrality" to print here this finest poem as yet brought out by the great war, written by Alfred Noyes—a worthy utterance of the poet of democracy and peace:

"THE SEARCH-LIGHTS

"Political morality differs from individual morality, because there is no power above the State.—*General von Bernhardi.*

"Shadow by shadow, stripped for fight,
The lean black cruisers search the sea.
Night-long their level shafts of light
Revolve and find no enemy.
Only they know each leaping wave
May hide the lightning and their grave:

"And, in the land they guard so well,
Is there no silent watch to keep?
An age is dying; and the bell
Rings midnight on a vaster deep:
But over all its waves once more
The search-lights move from shore to shore:

"And captains that we thought were dead,
And dreamers that we thought were dumb,
And voices that we thought were fled
Arise and call us, and we come:
And 'Search in thine own soul,' they cry,
'For there, too, lurks thine enemy.'

"Search for the foe in thine own soul,
The sloth, the intellectual pride,
The trivial jest that veils the goal
For which our fathers lived and died;
The lawless dreams, the cynic art,
That rend thy nobler self apart.

"Not far, not far into the night
These level swords of light can pierce;
Yet for her faith does England fight,
Her faith in this our universe,
Believing Truth and Justice draw
From founts of everlasting law.

"Therefore a Power above the State,
The unconquerable Power, returns.
The fire, the fire that made her great,
Once more upon her altar burns.
Once more, redeemed and healed and whole,
She moves to the Eternal Goal."

A VERMONT SCHOLAR contributes this bit from some legal research of his. In the eighteenth century, it was held that, while infidel negroes might be held as slaves in England, baptized negroes could not; that Baptism *ipso facto* brought an end to slavery. But when economic interests in the American colonies seemed to demand slavery, a law was passed declaring that Baptism did not terminate slavery. In this old Christian doctrine of Baptism automatically freeing a slave, is to be found the origin of that objection to having negroes baptized, an objection at one time prevalent among slave-holding English speaking people, and appearing later among the Boers.

JUST AS I was leaving England for home, early in October, I chanced upon this poem in praise of a thirteen-year-old girl, whose story is told in the verses. I have written to our ambassador to ascertain from him if little Denise still lives; and if so, I mean to make up a Christmas box for her in particular. Who wants to help?

"THE SPIRIT OF FRANCE

"Denise Cartier, the little Parisian girl whose leg was shattered by the bomb of a German airman, displayed extraordinary fortitude in her sufferings."

"Dear child of France, I never saw your face,
And never may, perchance, but this I know,
That the good God has given you heart of grace
To bear the weight of that most cruel blow
Which robbed you, in a flash, of many joys
That life affords to little girls and boys.

"Did the winged Hun who flew above your town,
Defiant of the pact his race had made,
And gaily rained his shameful missiles down,
Think to see Paris cowering and afraid?
Your fortitude, dear child, though torn and maimed,
Might almost make a Teuton feel ashamed.

"For when they found you there, your earliest thought
Was for your mother. She must not be told
How sadly you were crippled, and you fought
To conquer pain—at scarce thirteen years old.
Sweet little stoic! France has naught to fear
While she bears children yet so brave and dear!—*C. E. B.*

THIS IS a pathetic little ballad of child-labor, worth preserving; though, in all mystic allusions, Babylon never figures the happy city. That is always Jerusalem; and Babylon is the City of Confusion, to be destroyed with an everlasting burning in the fulness of time. The poem is by Hilda W. Smith and is taken from the *Survey:*

A SINGING GAME

"'How many miles to Babylon?'
'Threescore miles and ten.'
'Can we get there by candlelight?'
'Yes, and back again.'

"Children on the burning street,
Long lines dancing in the sun,
Faded dresses, grimy feet,
'How many miles to Babylon?'

"Far, too far to go to-day—
To Babylon of high romance—
And hard to find, the fragrant way,
For all save children in a dance.

"'Can we get there by candlelight?'
No, for the toil is never done,
And life's long candlelight comes on,
And still they're far from Babylon.

"For candle lighting time will come
In cottages along the road,
But still the ogre factories hum,
And still the worker lifts his load.

"'Tis threescore miles and ten, they say.
Ah, more than that the way must run,
For tenement and rumbling dray
Have blocked the road to Babylon.

"'Open the gates and let us through!'
Cry men and women in the gloom,
While weary hands their work renew
At swift machine and clanging loom.

"Within those gleaming walls they find
Life welded in a joyous whole.
Through skillful hands and eager mind,
A dream of beauty in the soul.

"Fling wide the gates of golden hours,
Fling wide the gates and hinder none,
That all may see the shining towers
And enter happy Babylon."

MOURNING FOR LORD ROBERTS

He Was a Thorough Churchman as Well as Soldier

MEETINGS IN INTEREST OF CHINA AND MELANESIAN MISSIONS

Street Procession at Close of Patronal Festival of All Saints', Margaret Street

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 17, 1914

THE news of the passing away from this world of the nestor of the army and perhaps England's greatest military hero since Wellington, Lord Roberts, was the occasion of pulpit references to him at St. Paul's and the Guards' chapel, Wellington Barracks, on Sunday. Canon Simpson, before delivering his sermon at the afternoon service in the Cathedral, said that no doubt the nation would desire that all that is mortal of Frederick Roberts should be laid to rest beside the dust of Nelson and Wellington beneath St. Paul's dome. His last published word addressed to our people was a plea for the moral well-being of the men he loved who are being trained for the new army. "We have often seen him in St. Paul's," added Canon Simpson, "a humble partaker of the Body and Blood of Christ. We hope to bid him welcome once again asleep in Jesus."

In the course of his morning sermon at Wellington Barracks, the Rev. L. R. Hancock, vicar of Holy Trinity, Richmond, said he could say this from experience, he knew Lord Roberts was a good soldier of Jesus Christ. He was a man who believed with all his heart and being and soul that Jesus Christ is the Son of God. He had himself counted among his friends the late field-marshal's half-brother, General Roberts, and he had heard from time to time from his lips of the splendid life of Lord Roberts; not only of his military prowess, but he had heard from the family circle of the true Christian life he had led.

The Annual meeting of the North China and Shantung Mission has been held at the old Charter house in the city of London.

Work of China Mission

The Bishop of Sheffield, who presided, pointed out that the war was closely affecting the two dioceses of the mission by reason of the attempt of the Japanese to take Tsing-Tao from the Germans. He was thankful to say that the need to rally to the support of missions especially at this time had been recognized to a great extent by Church people throughout the country. It was a terrible eye-opener that we should have got into this state of war, and we must show that the Church of God, at any rate, is the same as it was before the war, preaching still the same Gospel of peace and good will to all men and striving for the same ideals that our Lord Jesus Christ placed before us. The chairman recalled that at their last annual meeting they bade "Godspeed" to Dr. Norris, who was about to proceed to China to take up the pastoral staff which Dr. Scott was laying down after his wonderful forty years' work in North China. This year they were doing the reverse in welcoming back the veteran Bishop. In his own lifetime and episcopate, Dr. Scott had seen and taken part in a series of events which went to the making of history and of a nation. He lived to see the revival of Christianity in China and to build up once more the foundations of the work of the English Church in that country—to see, indeed, the foundation of the Holy Catholic Church of China. It was appropriate, he concluded, that in the precincts "where your boyhood received its virile training, honored by all Churchmen and all Carthusians to whose name you have added honor"—there, where it was most appropriate he should be honored, they welcomed him home.

The late Bishop of this mission then rose to express his sense of the great privilege of meetig his friends in that spot, adding his regret that his old school-fellow, the Bishop of Gloucester, could not be present.

He proceeded to speak on the chief stages of his work in North China and on the remarkable progress of Chinese Catholics toward self-government. He recalled the early efforts at Cheefoo which followed his departure to China in 1874 and the establishment of the mission in Peking. Their aim had been, he said, to instruct the Chinese so that they could do things for themselves and thus be prepared more and more to take over the administrative work and responsibilities of the native Church. He looked forward to the constitution of a regular synod such as has already existed in some dioceses in China. In connection with the Church of the mission there were now eleven dioceses, and he hoped the number would soon be further increased. The Province of Honan, formerly under his jurisdiction, was in 1909 handed over to the Canadian Church. The Church in the United States was responsible for "three large, well manned, and well worked dioceses," and they were doing extremely well. It was considered important for all these dioceses to agree upon a common plan, and after much effort it was possible, in 1912, for representatives of them to meet together, with the result that the delegates resolved themselves into a general synod for the whole of the Anglican Catholic Communion in China. It was, the Bishop observed, very interesting to see how the Chinese delegates grasped the whole idea. Next year there was to be a second meeting of the synod at which some important matters were to be considered. The most important, perhaps, was the preparation and starting on its career of the Chinese Church Missionary Society. (Applause.) One of the first things the newly constituted synod did was to set up a missionary board to be managed by Chinese Catholics themselves, and there were great hopes that it might be possible to found a new diocese under a Chinese Bishop. (Applause.) Although the Anglican Catholic Communion in China was comparatively small, "its influence was out of all proportion to its numbers, and when that crowning stone had been placed in position, those at home who had been continuous in prayer and intercession would feel that God had answered them, and blessed the work; there was indeed great hope for the future."

The annual meeting of the Melanesian Mission has also been held in spite of the war, and the Bishop of Rochester, who presided over a good attendance at the Church House, in the course of his very interesting remarks, showed how the war affected the mission in various ways.

The Melanesian Mission

He believed that the modern history of missions would show that war and the advance of missionary work had always gone together. The S. P. G., for example, was founded during the campaigns of Marlborough; and the S. P. G. again received a great impetus at the time of the Crimean war, when the Society contributed twenty-five chaplains for the forces engaged in that campaign. They hoped that as it had been in the past, so it would be now and in the future. If there was a lesson that might be transferred from the war to the mission field, it was that a few heroes could not hold out indefinitely. They must be constantly reinforced from the base.

This war, the Bishop proceeded, touched every part of the world, civilized and uncivilized. Their own committee had just had to consider whether any steps should be taken to insure the mission steamer, *The Southern Cross*, against war risks. They had left it in the hands of three admirals to decide, so that they did not lack expert advisers. But he supposed that was "a step unique" in the history of foreign missions. Possibly the destruction of the *Emden*, reported that afternoon, would have some bearing on the decision. (Applause.) There was another way in which the war was likely to affect the Melanesian mission. Certain German possessions to the north of the Solomon Islands had in the last few weeks been transferred the British flag, and it would not be surprising if eventually they were placed under the spiritual jurisdiction of this mission.

A remarkable street procession in the West End marked the close of the patronal and dedication festival of All Saints', Margaret street, on Saturday week. The purpose of the procession was primarily penitential and an act of intercession to Almighty God for His blessing upon our arms and those of our allies in the war; and secondly, to bear public witness in one of the most fashionable shopping districts in London to the reality of the Catholic religion.

A Remarkable Street Procession

When the Guild of All Saints and the various confraternities, together with the regular congregation, had assembled in the church at 4 P. M., the vicar (the Rev. Mr. Mackay), vested in cope and biretta, said the "Our Father" before the altar, and several collects. Then the choristers began singing the hymn, "Come, Thou Holy Spirit, come," and the procession moved down the nave and passed out through the forecourt into the street. A thurifer, with swinging, smoking censer, led the way, followed by the bearer of the processional crucifix and the taper bearers; then came the choristers, and the vicar in a violet and gold cope, accompanied by clergy. The members of the confraternities fell in line in their appointed order, all wearing their badges, and the girls and women simple white veils. Each guild was headed by its own crucifix. Men and women of the congregation, unattached to the societies, formed the rear of the procession, several of whom were soldiers in khaki, and some of the women wore black lace veils. Altogether some six hundred people took their places in the ranks, while hundreds more accompanied them. The route was from Margaret street along the principal business streets within the bounds of the parish—including the great and famous thoroughfare

of Oxford street—and then back to the church. The Litany and the seven Penitential Psalms were recited as the procession moved along, priests and people saying alternate sentences. Between the Litany and the Psalms the familiar hymn, "Eternal Father, strong to save," was sung. The *Church Times'* account of this penitential procession says:

"Oxford street and the adjacent neighborhood is less busy towards the end of Saturday afternoon than at most other times, but considerable crowds line the route, and in Oxford street itself the tide of traffic was diverted or stayed while the procession passed. Everywhere the greatest respect and even reverence was shown, and the frequency with which men removed their hats as the Crucifix was borne along was very noticeable. There were, of course, many foreigners among the onlookers, mostly of French or Belgian nationality, who were quick to pay reverence to the symbol of salvation, and not the least interested of the spectators were some of the Canadian troops."

On returning to the church this solemn act af penitence and intercession was followed by a sermon.

The Rev. Walter Carcy, of the Pusey House, who is now acting as chaplain on H. M. S. *Mars,* writes to a friend in London in regard to his life aboard the battleship:

"I can tell you my life on board very easily. We guard and wait. If any enemy tried to invade old England it would be over our drowned or otherwise dead bodies. That's our position. We are not good at speed, but we are protective, and that's our job. Our chief virtue is patience. Cooped up on board for month after month, with a very occasional stretch on shore, it is difficult not to be dead weary and complaining. I think we manage pretty well. I do my best about religion. I have a daily Mass in my cabin. . . . It makes a little bright spot of prayer for the ship. I have a free and easy service every Sunday on which I preached my August evening St. Alban's course! I little thought I should give it to the bluejackets."

A Naval Commander's Relations

It appears that Captain Glossop, commanding the Australian cruiser *Sidney,* which ended the raiding career of the German cruiser *Emden,* is a son of a former vicar of Twickenham. One of his brothers is attached to the staff of the U. M. C. A. as Archdeacon of Likoma. Another of the family is also a naval commander, while still another brother is an officer of the Leicestershire regiment.

A New Reredos

The *Lincoln Diocesan Magazine* for this month contains under "Ruridecanal News" a description of the new reredos in St. Botolph's Church, Boston. It must be indeed a very great adornment, and a devotional one as well, of this famous parish church, built in the foutreenth century, and one of the largest and most splendid examples of the Middle Pointed or Decorated style. On the Fourteenth Sunday after Trinity, at the 8 o'clock Eucharist, the dedication of the completed reredos took place. Beneath "The Last Supper" the following inscription is inserted: "The figures and decoration of this reredos are dedicated to the glory of God and in loving memory of John and Martha Oldrid by their four daughters, Edith, Mabel, Alice, and Dorothy, 1914."

Including "The Last Supper," the subjects on either side of it, "The Crucifixion," and "Our Lord in Glory," there are fifty-eight figures or groups of figures. J. G. HALL.

THE ALL WISE WILL

The moth, with beating, trembling wings,
Its own soft body roughly flings
Against the window pane.
It longs to touch the burning light;
And fights the thing with foolish might,
That makes its efforts vain.

Like moths, we struggle, hoping still
To conquer, when the All Wise Will
Restrains what we have planned.
Through heart-ache, pain, and grief we pass,
Until in love He lifts the glass
And lets us understand.

IDA NORTON MUNSON.

IF YOU LOVE HIM as I want you to do, you will offer Him the whole use of your day, as you open your eyes to the light of each morning, to be spent in active service or silent suffering, according to His good pleasure. You will not select the most agreeable task, but *His* task, whatever it may be; you will not disdain humble service, or be ambitious for distinguished service; you will lie, like a straw, on the current of His will, to be swept away and be forgotten, if it pleases Him, or to be caught up by His mighty hand and transformed thereby into a thunderbolt.—*Elizabeth Prentiss.*

NEW YORK BATTLE COMMEMORATED

Significant Words by Rev. Dr. Geer

TWO NEW MEMORIALS IN ST. MARY THE VIRGIN'S

Death of Professor G. J. Bayles

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church
11 West 45th St.
New York, November 30, 1914

COMMEMORATING the 138th anniversary of the battle of Fort Washington, on the upper end of Manhattan Island, a short service was held on Monday noon, November 16th, in St. Paul's chapel, Trinity parish. The officiating clergy were: the Rev. Dr. William M. Geer, vicar; the Rev. George B. Cox, curate; the Rex. John L. Clarke, priest assistant. A number of the officers and members of Fort Washington Chapter, Daughters of the American Revolution, attended the service and heard an address by the vicar, in which he described the conditions of the American army on the day of the battle, and spoke of the sufferings of the American prisoners of war in the three prisons near old St. Paul's chapel, now the only pre-revolutionary church building on Manhattan Island.

Remarking that "God cannot be greatly moved by the fact that men die on the battle field by the thousand or hundreds of thousands (if you please), because men are dying all the time by His fiat, and leaving widows and orphans behind them; and no man dies on the battle-field who would have escaped death if there had been no fighting"; Dr. Geer observed that "when, among the other real opposites of war, you find luxury and extravagance, also the results of industrial warfare, leading on to greater and greater moral laxity, expressing itself in an increasing number of divorces, in immoral fiction and a corrupt drama, it becomes still easier to believe that God is not as interested as well-to-do men, who have staked their all on peace, wish He were in preserving peace among the nations. The artist Leighton goes so far as to say that 'the arts of luxury are more deadly than the arts of war.' The case becomes clearer still when we find that the religion of the Incarnate Son of God, Jesus Christ, the Saviour of the world, is being more and more dispensed with, and pushed to one side, in all the strata of intellectual life from our colleges and universities down to our de-Christianized Public Schools, and in all the strata of social and industrial life, from our multi-millionaires (some of them possessors of hundreds of millions of dollars) down to the unemployed classes, perhaps the saddest men in God's world to-day, whose numbers seem to be daily on the increase. If time permitted, more light could be thrown on what we have reason to believe is God's evident willingness that man should put a torch to a kind of civilization which man himself has made, and which is in very serious measure wholly unacceptable to God; and that is just what is going on in Europe at this moment, for we are plainly told that God is a jealous God, that He is 'a consuming fire.' Well may we cry, 'O God, wherefore art Thou absent from us so long; why is Thy wrath so hot against the sheep of Thy pasture?' 'Look upon the covenant; for all the earth is full of darkness and cruel habitations.'

"And there is another ignored or forgotten principle. It seems natural for man to think that the farther away in time we move from the Cross of Jesus Christ, the safer we are in turning our backs upon it; but surely exactly the opposite of this must be true. The farther away we move in time from Calvary and the open tomb, the more is expected from us in heartfelt devotion to His religion; and it is because the nations have been giving less and less, instead of more and more, devotion, that they are to-day suffering, as Cardinal Farley, I believe truly, says, from Divine Vengeance; because no real, safe, and continuous progress is possible, independently of the religion of Jesus Christ the Son of God.

"But it may be asked, why take time at this service for such a line of thought as this? Let me give two reasons in conclusion. The first is that warning may again be uttered, that our conditions in this country are not such as to inspire confidence that we can depend upon God to save us from the same kind of sorrows which the European nations are bearing, or worse. Are we exalting the religion of Jesus Christ in this country? We certainly are not; and there are many other most unfavorable conditions, too numerous to mention now. They are perfectly familiar to you, and we have reason to believe that they are wholly unacceptable to God, for nations as well as individuals, as is again being proved to us, can be brought for judgment to the bar of Divine justice.

"The second reason is because these facts and principles about God's relation to war help to give wise emphasis to the desirability of maintaining such organizations as the Daughters of the American Revolution. The saints who stand highest on your calendar are those mentioned in the eleventh chapter of the Epistle to the Hebrews, the thirty-fourth verse, who 'quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong' (as our Amer-

ican soldiers were after the defeat at Fort Washington), 'waxed valiant in fight, turned to flight the armies of the aliens.' How thankful we ought to be that soldiers are numbered among the Saints of God in that wonderful chapter! These are not the times when we can afford to allow the soldier-spirit to die out of the hearts of our young men, although it has been seriously proposed that the subject of wars shall be taken out of our school books, and the sport of firing off fire crackers shall be forbidden to boys, lest the love of war be bred within them. The opposite of the soldier-spirit is far too apt to be effeminacy, love of luxury, intemperance, and immorality. Many soldiers may indeed make a bad record for intemperance and immorality, but the evil terminates with themselves, and often with death, but intemperance and immorality in civil life exert a most corrupting influence over the young of the nation.

"And lastly, as a nation, we are set in the midst of so many and great dangers, although we are disposed to think we are not, that while we love our neighbor, we must not only not tear down our fences, but we must make them strong for self-protection, far stronger than they are now. These are days when seemingly impossible things take place; and we cannot tell what God has in store for our country. The great Oriental nations have yet to express themselves; they have yet to demand 'their place in the sun' and to back their demands with overwhelming numbers. What that may mean to us, in the future near or remote, God only knows; but to belittle the honorable office of the soldier, and not to give both soldiers and sailors, in proportion to our wealth, full advantage of all that modern science offers them, in the way of a reasonably full equipment for offensive and defensive action, seems to be unwisdom raised to a high degree."

Two Notable Memorials

There has recently been placed in the Church of St. Mary the Virgin, two notable memorials. On the west front of the building just over the door by which the choir enter their room, in a niche which was part of the original façade, has been placed a large statue of St. Cecilia with her harp, carved in the Gothic style of architecture by Messrs. Donnelly & Ricci, sculptors, of New York City, who some years ago carved an elaborate tympanum over the central door and a very large Calvary under the rose window. This statue is a memorial to George Bassett Prentice, Mus.Doc., who was organist and choir-master for a third of a century. The statue is a beautiful work of art and completes the carving and statuary on the west front of the building.

There has been affixed to the pillar next to the pulpit on the Gospel side of the church immediately in front of the chancel, a large statue carved in oak of St. John the Divine, placed there as a memorial to the Rev. Dr. George Martin Christian, former rector of the parish. This journal has previously described and printed a picture of the splendid chancel window which was placed in the church last summer as a memorial to Dr. Christian. This additional memorial, the statue of St. John the Divine, was erected by the Veteran Superintendents of the Metropolitan Life Insurance Company, an association formed of those who have served the company for twenty years or more, many of them retired. Dr. Christian was pleased to be called the chaplain of this association and met with them at their annual meeting and was much beloved by them. A bronze tablet is placed on the reverse side of the pillar making a prominent record of this interesting fact. The statue is surmounted by an elaborate carved canopy and stands upon a carved pedestal. These were designed by Mr. LeBrun, architect of the church. The statue is the work of Mr. I. Kirchmayer, of the firm of Ross & Company, of Cambridge, Boston. It is a notable work of art. "The figure of a youth of somewhat spiritualized countenance, who holds an ornamented chalice," wrote a Boston critic, "has in it that sense of vitality which marks this artist's work. As a sculptor he is a unique figure in American art. There are other good wood carvers; though only a very few of them, unfortunately. But with Mr. Kirchmayer one does not think so much of the medium in which he happens to work as of the artistic result he obtains. It is the thing to compare him with the great Gothic wood sculptors. One might even be more extravagant than that and admit that on looking over a lot of reproductions from German churches, hardly any of the artists represented seem to have equalled Kirchmayer in high quality and sheer beauty of output. Veit Stoss is perhaps his model, but Stoss frequently dropped to imbecilities and absurdities of which this man is incapable. One thinks of him as the peer in technique of Tillmann Riemenschneider, the impeccable, but he has a better developed sense of proportion and anatomy. He makes his figure a living presence, and still it is decoratively fit."

In the same church, St. Joseph's chapel has recently been enriched by beautiful gifts of bronze Crucifix, candle-sticks, altar book-rest, and Sanctus bell, and orders have been given to Kempe & Company, of London, for three beautiful windows, to light the north side of the chapel.

Death of Dr. G. J. Bayles

Dr. George James Bayles, for six years prize lecturer at Columbia University, and an authority on ecclesiastical law, died at Hartford, Conn., Friday, November 20th.

Dr. Bayles was born at Irvington-on-Hudson, August 28, 1869, the son of the late Catharine Seguine Bayles and George Bayles, M.D. He was graduated from Columbia in 1891 with the degree of A.B., and subsequently received the degrees of A.M., LL.B., and Ph.D. Among the works of Dr. Bayles are three volumes dealing with civil church law in New Jersey, New York, and Massachusetts: *Civil Church Law Cases*, and *Woman and the Law*.

Dr. Bayles was a member of the New York Academy of Political Science, the American Academy of Political and Social Science, and the American Historical Association. He was unmarried. Funeral services were held in Grace Church, Madison, N. J., on Monday. Interment was made in Evergreen cemetery, Morristown.

Meeting of the N. Y. Mission Society

At the annual meeting of the New York City Mission Society, Mr. Charles P. Bull resigned as secretary, after serving many years. His resignation was accepted with regret. Mr. John S. Rogers was elected to fill the vacancy. Other elections were: Board of Managers (Class of 1917), Rev. Dr. George R. Van de Water, Rev. Dr. William T. Manning, Mr. William E. Lowe, Mr. Macomb G. Foster, Mr. E. Howard Martin, and Mr. Charles P. Bull.

This has been a memorable year for bequests to the society, and prevented a deficit in the General fund. The total receipts for the year were $146,650.00. About $83,000 were spent in carrying on the work; $60,000.00 were invested; and about $3,000.00 was in bank at the close of the year. About $72,000 of the receipts came from legacies.

The city mission staff is composed of sixteen clergymen, five head-workers and visitors, and two lay readers. Religious service and other work is carried on in six chapels, sixteen city hospitals, eight city prisons, and seven reformatories, homes, and other institutions.

W. A. of the Church Temperance Society

The Women's Auxiliary of the Church Temperance Society has for five years maintained a work known as the Longshoremen's Rest on Eleventh avenue. The profits from lunch wagons have heretofore been sufficient to meet the expenses of this refuge for men out of work or during their resting hours between shifts. With the depression in shipping activities due to the great war, the demands for such shelter and preventive work have greatly increased. At the diocesan convention Bishop Greer warmly endorsed the institution and its methods, and commended the Longshoremen's Rest to the clergy and laity of the diocese. The house is at 164 Eleventh avenue, near Twenty-third street. $2,500 is urgently needed. This "saloon substitute" is unique in the city, and perhaps in this country. Through the port of New York there annually passes a stream of goods amounting in value to more than $1,500,000,000, which is a little more than half of the total foreign commerce of the United States. Every ounce of this wealth is handled by the men for whom the Rest was planned. The management remarks: "Since the Rest was opened for their benefit, they have never abused its hospitality."

Planning for the Next Convention

Bishop Greer has just named a committee of seven, representing various diocesan agencies, to plan such public meetings and exhibits during the diocesan convention of 1915 as may be found expedient. The aim is to follow in the footsteps of the General Convention, and the action is taken in accordance with a resolution of the convention just held. A proposition to have future New York conventions sit three days instead of two, that more time may be given to missions, education, social service, and similar live causes, was favorably received by the convention this year, and forms part of the plan on which the committee just named by Bishop Greer is to report.

The Laymen's Efficiency League

The Laymen's Efficiency League of New York, which just held an efficiency convention, has taken over the Laymen's Training School of the Seabury Society of New York, started by the latter four years ago. One feature of that school is a correspondence course. This has been demonstrated to be a success. Laymen of parishes in the Middle West and South are under instruction and doing good work under direction of their rectors. Most of them will send delegates to a laymen's efficiency conference to be held in New York on Washington's birthday. These delegates will give Sunday preceding that day to study of New York work. Most of them also plan local conferences next May, New York speakers to be furnished them. It is found possible to give definite suggestions by mail, and a workable local plan is in operation that produces results. The purpose is, of course, to enlist and instruct laymen to work in their own parishes, under direction of their rectors. Rectors who may desire information of courses can get the same from the society, at its Union square address or from the league.

ONE VALUABLE way of practising self-control is in checking grumbling, and an unnecessary display of vexation at petty inconveniences. A workman has fulfilled his task imperfectly, some order is wrongly executed, some one keeps you waiting unreasonably; people are careless or forgetful, or do what they have in hand badly. Try not to be disturbed, be just, and show the persons to blame where they are wrong, even (if it be needful) make them do the thing over again properly; but refrain from diffuse or vehement expressions of displeasure. A naturally quick, impetuous person will find that to cultivate a calm external habit is a great help towards gaining the inward even spirit he needs.—*H. L. Sidney Lear.*

DEATH OF REV. DR. C. N. SPALDING

Last Survivor of Four Distinguished Brothers in the Ministry

ITEMS OF PHILADELPHIA NEWS

The Living Church News Bureau
Philadelphia, November 30, 1914

THE death of the Rev. Charles N. Spalding, D.D., occurred suddenly at the Episcopal Hospital on Saturday, November 21st, in the seventy-ninth year of his age. Dr. Spalding belonged canonically to the diocese of New Jersey, but had his home at the Memorial House of the Episcopal Hospital in this city. Dr. Spalding was ordained by Bishop Kemper in 1864. His long ministry of half a century has been spent in hard work, first in the Middle West, and afterward in Delaware and New Jersey, his last active work having been the rectorship of St. Mark's Church, Pleasantville, in the latter diocese. He received his D.D. from Nashotah. Dr. Spalding was the last survivor of four brothers, all of whom were priests and each of whom was a remarkable man and performed exceptionally valuable work in the ministry. The others were Drs. Henry, Erastus, and Edward Spalding, all of whom died a number of years ago.

The burial service was held at St. Simeon's Church on Tuesday.

Anniversary of St. Barnabas' Mission

The tenth anniversary of St. Barnabas' mission for colored people in Germantown was celebrated on Sunday last. The Rev. William V. Tunnell of Howard University was the preacher at the evening service. St. Barnabas' mission has had a continuous and steady growth and has done a faithful and good work among the colored people in that part of the city. The attendance upon the services has regularly increased and the people have shown willingness to give to its support. A fund has been started for the erection of a parish building and a rectory was recently secured. The convocation of Germantown has been deeply interested in its progress and has contributed in every way possible to that end.

A Memorial Organ

A magnificent memorial organ was dedicated on the patronal feast of St. Clement's Church, on November 23rd. It adds greatly to the dignity of the glorious interior.

The Rood screen which was once in St. Timothy's Church, Roxboro, has been given to St. Stephen's Church, Camden, N. J. (Rev. H. O. Jones, rector), and has been erected there.

A Men's Mission Study Class

Fourteen laymen, one from each of fourteen parishes in the diocese of Pennsylvania, met during last Lent as a mission study class on China under the leadership of Dr. W. H. Jefferys of St. Luke's Hospital, Shanghai. As an outcome of these meetings they have addressed an open letter to "all Christians in the diocese of Pennsylvania" from which we quote the following: "After many years, during which the manhood of Christendom has deliberately shirked its spiritual privileges, and allowed itself to be fairly dragged into God's presence by the humbler and more perfect faith of womanhood, there are advancing signs from many sources and from far and wide that there is soon to be a sincere, and we trust an utterly humbled spiritual awakening among men, when every man shall face the fact that service by proxy is not good enough, that Jesus despises lukewarm things, and that each living man must answer for himself Pilate's tragic question, 'What shall I do then with Jesus, which is called Christ?' Shall I crucify Him? Shall I wash my hands of Him? Or shall I stand with Him?"

TWO PRAYERS

Sometimes the way seems rough ahead.
Our feet ill-shod, and bitter is our bread;
The path is flinty; there's no shelter for our head;
Then, as we toil adown life's weary length,
We plead, "Give unto us tasks equal to our strength."

Oh, Lord, we pray Thy pardon for this plea.
Give to us clearer sight, that we may see
The world's great need; the work that we may do for Thee;
Grant us the grace that we may ask,
"Give us the strength sufficient to our task."

FLORENCE M. MCCLELLAND.

AS TO THE burden, be content to bear it, until thou come to the place of deliverance; for there it will fall from thy back of itself.—*Bunyan.*

IT COSTS much to be capable of real friendship, but those who are would be ashamed to be otherwise; and rather suffer than be incapable.—*Fenelon.*

TWENTY-THREE CENTS PER CHILD

Cost at Which a Notable Chicago Charity is Maintained

CHURCH CLUB GIVES DINNER AND ELECTS OFFICERS

The Living Church News Bureau
Chicago, November 30, 1914

PROVIDENCE DAY NURSERY has lately issued a report from its building committee, concerning the new structure completed during the past year. The total receipts for this fine and much-needed building were $12,710.75, and the total expenditures involved in erecting the building were $12,707.42. Thanks to the support of generous patrons, the nursery has come through the summer without debt. The amount needed and raised for current expenses during the summer was $300 per month. During the months of May, June, July, and August 4,221 days of care were given to the children. The daily average is now about fifty children, and eighty-four families are on the roll. Dr. Fortner's daily clinic is of the utmost value. Among its other benefactions this clinic has been instrumental lately in arresting the spread of the disease called impetigo among the nursery families. This disease has caused great trouble among the neighboring schools and kindergartens, but is now almost unknown among the nursery's families. The interior of the nursery building has recently been painted, and is very bright and attractive. The committee in charge is striving to secure large numbers of memberships at from one to twenty-five dollars each per year, in the parishes of the diocese. This money is absolutely needed to maintain the nursery. The cost of caring for each child has been reduced to twenty-three cents per day. Of this sum the mothers pay about four cents, and the Church is asked to raise the other nineteen cents as an act of deserved charity and help. For this sum, each child receives three meals, clean clothes, bath, nap, recreation, daily medical inspection, and moral training. Many free children are taken. The committee reports that the nursery has funds on hand for the November bills, but that there are extra charges of $198 for a street assessment lately levied, and also of about $125 for the winter fuel. Surely, even amid the myriad appeals which flood the mails these hard-pressed days, there will be sufficient responses to this opportunity to provide the children of these hard-working mothers recruited from Chicago's poorest of the poor, with the blessings so skilfully bestowed through this well-managed day nursery. Miss Jeannette L. Sturges of Elmhurst has been one of the members of this committee from its inception.

The Church Club Dinner

The annual dinner and business meeting of the Church Club of the diocese took place at the Auditorium banquet hall on Tuesday evening of last week, with an attendance of considerably over two hundred guests. Before dinner was served there was an informal reception in the parlors of the Auditorium Hotel for the Rev. Dr. Page, Missionary-Bishop-elect of Spokane, and intended also for Dean Sumner, Bishop-elect of Oregon, who, however, was unable to be present, being in the East. At the close of the dinner, in the absence of the president of the club, Mr. Charles W. Folds, Mr. Jay H. Emerson, who has been the club's efficient secretary for several years, took the chair. Mr. Emerson reported that the club now enrolls almost three hundred members, this being, we believe, the largest membership in its history. The report of the treasurer, Mr. Joseph A. Rushton, stated that the annual income of the club for the year has been $4,500, that all bills are paid, and that there is a balance in the treasury. The largest bill met by the club is its principal share in the rental of the Church Club rooms at 1705 Heyworth Building. Some smaller share of the heavy rental is paid by the Woman's Auxiliary, and by other diocesan organizations regularly using the rooms. The membership at present is recruited for forty-one parishes and missions, St. Mark's, Evanston leading, with twenty members, St. Luke's, Evanston, contributing nineteen; St. James', Chicago, eighteen; St. Paul's, seventeen; Grace, sixteen, and the others from one to ten apiece. The club rooms provide offices for the Bishops, meeting places for the clergy, twenty-one of whom belong to the club, and the Woman's Auxiliary, the Daughters of the King, the Girls' Friendly Society, the Brotherhood of St. Andrew, the Diocesan Board of Religious Education, and many other groupings of committees and the like, totaling between seven and eight hundred meetings a year. The dues of the Church Club are $10 per year for lay members, and $5 for the clergy and for non-resident laity. Its dinners, which occur three or four times a year, are becoming increasingly popular, and draw together some of the strongest and ablest citizens of Chicago, promoting acquaintance, and deepening the diocesan fellowship which has always been so valuable an asset in the life of the Church in Chicago. At this annual dinner, Mr.

Emerson introduced Bishop Anderson as the toastmaster, and the addresses of the evening were given by the Bishop and the Rev. Dr. Page. The Bishop paid a glowing tribute to the two priests who are so soon to leave the diocese as Bishops, and the Rev. Dr. Page, in responding, said a number of handsome things about the diocese, and expressed his deep regret that the time was so soon to arrive for his departure from its ranks. The Bishop stated that the diocesan missionary committee was being reorganized, with a new chairman, Mr. Harold Smith. The following officers were elected: President, Mr. Isham Randolph of St. Paul's, Chicago; Vice-president, Mr. H. M. Hutchinson of Aurora; Secretary, Mr. W. N. Murray of Christ Church, Woodlawn; Treasurer, Mr. Joseph A. Rushton of St. Luke's, Evanston, reëlected. The twenty-two directors were also elected. The whole evening was most enjoyable, and the Church Club is in thriving condition, largely due to the efficient leadership of the retiring officers, who have held office for several terms, namely, Mr. Charles W. Folds, formerly president, Mr. Ernest Reckitt, vice-president, and Mr. J. H. Emerson, secretary.

Meetings of Women

In several parish houses meetings of women are being held weekly to sew for the Red Cross, helping the work of relief for the sufferers in the great war. Numbers of our our people are also helping in the vast amount of charity work needed in Chicago during this winter, when so many thousands are out of work. One Churchwoman, a member of a south side parish, has lately been putting in ten hours' work a day, as a friendly visitor of the United Charities, working in the South Chicago district.

A great deal of charity work is also being carried on by our city missionaries. Our three deaconesses make about 8,550 calls each year, and assist at some 400 public services. Last year they distributed over 1,800 garments to needy persons, paid out nearly $800 in alms, wrote 1,474 letters for poor people, secured groceries for forty-six families, made twenty-three addresses, prepared seventeen persons for Baptism and twenty-seven for Confirmation, besides conducting forty Sunday school sessions. The four clergy on our Cathedral and city mission staff are also constantly at work along somewhat similar lines.

Marriage of A Priest

The Rev. Charles Kenneth Thomson and Miss Miriam Ellen Blatchford were married by Bishop Toll at St. Alban's Church on the morning of Wednesday, November 25th, the marriage service being followed by a Nuptial Eucharist, the Rev. Harold W. Schniewind, celebrant, assisted by the Rev. J. J. Steffens, and the Rev. F. DuM. Devall of Montgomery, Alabama, the latter a cousin of the bridegroom, and formerly rector of St. Andrew's Church, Chicago. The Rev. E. T. Pancoast assisted as server and thurifer. After the service the wedding breakfast was served at the Hotel Metropole. The Rev. C. K. Thomson has been assisting at Grace Church, Chicago, for some months past, and now goes, with his bride, to St. Matthew's Church, Evanston. The Rev. Dr. Waters, rector of Grace Church, Chicago, will now be assisted by the Rev. J. Russell Peckham, D.D., who has been curate at Grace Church, Oak Park, for several months.

Thanksgiving Day Services

Thanksgiving day was mild and sunny in Chicago, the conditions being more like the soft and welcome weather of early October than like those of the twenty-sixth of November. Church services were in some cases more largely attended than usual, twice as many communicants making their Thanksgiving Day Communion, in some parishes, than were recorded last year. The offerings of the day were mainly given to the diocesan fund for the Support of Aged and Infirm Clergy, though in some instances the General Clergy Relief fund received a portion of the offerings. On Tuesday before Thanksgivings day, the Church Home for Aged Persons held a reception, requesting a silver offering from all who came as guests. The donations of provisions made by the Woman's Auxiliary, and also by some Sunday schools as parts of the Junior Auxiliary, were also sent to the Home, the total donation replenishing the larder with much bounty. In a number of parishes Thanksgiving dinners were sent to homes which otherwise would have been but scantily provided, though in many parishes the main stress laid on this kind of giving is reserved for Christmas. One notable feature in the midday congregations on Thanksgiving day was the presence of numbers of strangers including a proportion of those who do not usually go to Church at all. This may be one indication of the seriousness which underlies the thoughts of multitudes, in these war-stricken days. It may also have been due here and there to the effects of the recent parochial missions.

The Season of Bazaars

The season of bazaars is again upon us. Many turkeys will be devoured at parish dinners, and much trading will be done in parish houses. In spite of all that can justly be said in criticism of the bazaar as a parish institution, it does subserve a distinct purpose in a city like Chicago, and it is of such great value, aside entirely from its financial results, that our strongest and best managed parishes accept it gladly as a regular part of the yearly routine.

TERTIUS.

GOD DOES not demand impossibilities.—*St. Augustine.*

WISHES—FULFILMENT

Wouldst thou have thy life the brighter?
Make another's burthen lighter.

Wouldst thou know the joy of living?
Find it by the grace of giving.

Wouldst thou precious seeds be sowing?
Blossoms bloom, thou still unknowing.

Wouldst thou golden grain be reaping?
Trust the harvest to God's keeping.

Wouldst thou lose all fear of dying?
Each day live,—on Him relying.

HELEN ELIZABETH COOLIDGE.

THE SONG OF A BLACKBIRD

A blackbird is perched on the bough of a tree,
That over a swamp bends low;
Yet he sings of the sunlight joyously,
And sweet winds that gently blow;
Of the cardinal flower's resplendent hue,
And the golden-rod's bright spire:
He sees butterflies, tree-tops, the sky's clear blue—
Not the stagnant pool and mire!

HARRIET APPLETON SPRAGUE.

A MUNICIPAL DAIRY

THE city of Cleveland has purchased a great tract of 2,000 acres (more than three square miles of land) absorbing twenty-five farms. This tract is two and one-half miles long and more than a mile wide. Upon this vast area are four separate enterprises; the Colony Farm for the almshouse people, the Overlook Farm for the Tuberculosis patients, the Correction Farm for the House of Correction prisoners, the Highland Park for the development of a great municipal cemetery. The whole tract, named by the city council, "The Cooley Farms," after Harris R. Cooley, now the director of Public Welfare, who has been the father of the plan, thus consists of four estates of five hundred acres each, on which fifteen hundred of the city's wards are living. The Girls' Farm of thirty-six acres has also been established adjoining this great tract.

In the development of the dairy to provide milk for the Tuberculosis Sanatorium and other institutions there are now over a hundred cows, all of them registered Holsteins, a goodly number of them in the advanced registry. Eight model dairy buildings have been completed, three cow barns with silos, each barn accommodating fifty cows, a maternity barn, a calf barn, a bull barn with ample room for the four herd sires, a concrete elevator for grain and feed, a model milk house for the care of the milk. These together will care for a herd of two hundred cows. The quality of the stock has been developed until there are now over one hundred pure bred Holsteins which will be increased to a herd of two hundred cows.

The plan is to supply the groups of people on the farms, and also the municipal hospitals in the city with pure milk produced from healthy cows living under the best conditions. The last test showed the herd free from tuberculosis. The city is now contemplating furnishing from this herd pure milk to the babies whose parents would otherwise not be able to secure it. This would undoubtedly save the lives of many children especially during the summer months.

The farms are all of high rolling clay land with springs and running streams furnishing an ideal place for pasturage. The results will be, pure milk for the municipal institutions, also for the babies of the poor, pure bred stock for sale, the enrichment of the great farms; and for the surrounding country it will be a fine example of a well kept dairy.

PRAYER is a habit; and the more we pray the better we shall pray. Sometimes to go to be alone with God and Christ in the fellowship of the Spirit, just for the joy and blessedness of it; to open, with reverent yet eager hands, the door into the presence chamber of the great King, and then to fall down before Him, it may be, in silent adoration; our very attitude an act of homage, our merely being there, through the motive that prompts it, being the testimony of our soul's love; to have our set day-hours of close communion, with which no other friends shall interfere, and which no other occupations may interrupt; to which we learn to look forward with a living gladness; on which we look back with satisfaction and peace; this indeed is prayer.—*Anthony W. Thorold.*

The Psalm of the Mediatorial Kingdom

Psalm 110 An Interpretation

By the Rev. JOHN H. EGAR, D.D.

HOW it illuminates a passage of Holy Scripture to feel its meaning flashed upon us by great events of our own time in which we are intensely interested. As we study it in the library, referring to this or that commentary, we obtain a view of it which is perhaps helpful in a quiet way; but it does not grip us with the force of a mighty truth as it will when we find it relates to such a world and such a time as we are living in so intensely to-day.

I suppose the great problem just now for all of us who believe that God rules the world is: How to reconcile that divine rule with what we read in the newspapers every day about this atrocious and unnecessary war. Why does God permit this war to be at all? Is it not utterly contrary to the religion that we so-called Christian nations profess to follow? Why, then, in the nearly two thousand years that the Gospel has been preached, have we not learned our lesson? Perhaps this war is needed to teach us our lesson. Perhaps it is a part of the discipline of the Mediatorial Kingdom of our Lord Jesus Christ, that thus it must be.

At least when I came to read over this 110th Psalm in this connection the other day, it struck me as never before that here is the key to the problem that weighs so heavily upon our faith—that our Lord Jesus Christ, sitting at the right hand of God the Father in the Mediatorial Kingdom, is so ruling the world as not only to bring good out of evil by thwarting the evil (as He does in innumerable instances), but to convert the world by permitting the evil to develop itself in all its horror, so that the world itself shall repudiate it because of its own abhorrence of it, and in the evolution of history work its way at length to "the peace of God which passeth all understanding."

Let us study the 110th Psalm from this point of view.

> Verse 1.—The LORD said unto my Lord: Sit Thou on My right hand—

God the Father Almighty said unto our Lord Jesus Christ the Son Incarnate—"Sit Thou on My right hand." The Creed tells us that this is the meaning. The Man Christ Jesus is seated on the throne of heaven as Lord of the Mediatorial Kingdom, according to that which He Himself said: "All power is given unto Me in heaven and in earth" (St. Matt. 28:18). This is another sovereignty than that which our Lord inherits as the Eternal Son of the Eternal Father. The Eternal Kingdom and the Mediatorial Kingdom are to be distinguished. The Eternal Kingdom is governed by the absolute and inflexible righteousness of the infinitely just and loving Father. The Mediatorial Kingdom is organized so as to permit adjustments to be made for the reconciliation and restoration of those who have fallen away from the perfect righteousness of the Eternal Kingdom. It is therefore placed under the government of the Almighty Man.

The Litany is the prayer of the Church to our Lord as the Head of the Mediatorial Kingdom; and it is a great wrong to our people that it is falling into disuse.

> —Until I make thine enemies thy footstool.

Here, and in expressions like this, the injudicious commentator makes the mistake of attributing the outward form of a figurative expression to the inner meaning, as if our Lord were an earthly conqueror. In Bible times the victor did put his foot upon the necks of his victims in vindictive wrath. But the Mediatorial Kingdom is conducted on a different principle. Its enemies are made its footstool in the conversion which throws itself in loving surrender and joyful adoration at the foot of Him "who loved us and gave Himself for us." And the discipline which breaks down the hardness of heart, and produces the free and full surrender, severe as it may have to be, is a part of the mediatorial government.

This, then, is the establishment of the Mediatorial Kingdom. The next verse speaks of the equipment and authority of the King, and of His control of His subjects while they are His enemies.

> V. 2.—The Lord shall send the rod of thy power out of Sion—

Not out of a Krupp gun! The sceptre is that of the Prince of Peace. It is out of the armory of Salem-Sion, as the line of Bernard of Cluny might read:

> "And none, O Salem-Sion,
> Can sing thee as thou art."

The victory is to be won, not as earthly victories are, by powers of destruction, but by powers of restoration. But even before the victory is won, He is to be Ruler of all. The sceptre is a sceptre of love; but in discipline it may be a rod of iron.

> —Be Thou ruler, even in the midst among thine enemies.

I think this present war is the most awful exposition of this text. The rector of the church which I attend, who spent the summer in Europe, told of the universal feeling of loathing with which everybody in all the countries he visited looks upon this war, and yet the sense of spiritual coercion under which they entered into it. It is felt to be upon them as a fate which they cannot avoid, and which they must fight through to the end. The hand of the Lord is upon them. Christ rules even in the midst among His enemies. There is a feeling abroad everywhere that this war, because of its enormity, must be carried on to the limit, that its very enormity and atrociousness may be the means of destroying the war spirit among the nations. It is in this respect different from all the wars that have gone before. Men have lamented wars because of the misery they entail upon the innocent, the defenceless, the wounded, and the bereaved; but to-day, we are told, the feeling is a loathing of the war because of its moral enormity as war. And yet they must fight it out. Europe is in the hand of a Power that is felt in the depths of the spiritual nature to be the power of God—whether men believe in God or not.

> V. 3.—In the day of thy power shall thy people offer thee free-will offerings with an holy worship—

So the words as we habitually read them in the Prayer Book. But there are other renderings—all agreeing, however, in representing the loyal and true subjects of the Mediatorial Kingdom as willing and holy followers of the King. The psalm progresses from the rule of the King over His enemies to the perfection of His government among His own people, those who have been new-born into His Kingdom. The Bishop of Derry paraphrases it thus: "Round Him is gathered a host at once priests and warriors in holy vestments—a nation of warriors in arms following so gladly that they are called 'willingnesses.'" But I think several words should be omitted from this sentence. The idea of priesthood does not come in until the next verse, and the whole Psalm is about the fighting of the Lord for His people, and their security and peace and joy in His presence. (Is not this the meaning of the versicle and response in the English Prayer Book: V. "Give peace in our time, O Lord. R. Because there is none other that fighteth for us, but only Thou, O God.") It seems to me that St. John had this verse in mind, and interprets it for us in that awful vision recorded in the nineteenth chapter of the Revelation (v. 12 and following):

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And the armies that were in heaven followed Him upon white horses, *clothed in fine linen, white and clean.* And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS."

The verse continues:

> —The dew of Thy birth is of the womb of the morning.

"Language vague in its magnificence," says the Bishop of Derry, "speaks of an eternal youth, fresh as the dew, and vast and glorious as the illimitable dawn from whose womb it derives its origin." Surely it is the new birth into the new life of the Mediatorial Kingdom, upon which the Sun of Righteous-

ness has risen with healing in His wings—the dawn of an unending day when hope and love and joy shall spread out over heaven and earth, and drive back the shadow and misery and despair that have hung as a pall over the hearts of men—when the nations shall learn war no more, because there is no more hatred in their souls.

V. 4.—The LORD sware and will not repent: Thou art a Priest forever after the order of Melchizedek.

"A Priest forever." This is the consummation of the Mediatorial Kingdom. The Epistle to the Hebrews instructs us concerning the difference between the Aaronic priesthood, and that "after the order of Melchizedek." Let us review the progression of the Psalm thus far:

1. The session of the Incarnate Son at the right hand of the Father.
2. The sceptre given out of Sion.
3. The rule among His enemies.
4. The rule among His own people.
5. The eternal priesthood.

What does this last mean? It means this: Our blessed Lord having, through the workings of divine grace and the adjustments of mercy and discipline in the Mediatorial Kingdom, put His enemies under His feet—having broken up the combinations that have led mankind away from the righteous law of God and brought them under the dominion of the trinity of evil which St. John characterizes in the Revelation as the Dragon, the Beast, and the False Prophet—having gathered out of the Babylon of this world the citizens of the New Jerusalem—leads them into the heavenly city, and there, as their High Priest offers the saved and sacred multitude to the Father. So He brings the Mediatorial Kingdom to an end (I. Cor. 14:24-28), and enters upon the Eternal Kingdom with the Father, and upon the Eternal Priesthood, through whom His redeemed ones have eternal communion with the Father. Christ is King and Priest now in the Mediatorial Kingdom. He is King and Priest also in the Eternal Kingdom. But the Mediatorial Kingdom is adjusted to an imperfect world; the Eternal Kingdom to one in which righteousness and peace and love abide forever, and there is no more sin.

It is for the coming of that kingdom that we pray in the Lord's Prayer.

But this psalm is the psalm of the Mediatorial Kingdom. The writer therefore returns to the progress of this kingdom and the work of our Lord therein as He carries on the process of the emancipation. In that work He has many royal functions. So gentle and tender is He that "a bruised reed shall He not break, and the smoking flax shall He not quench," but, when need requires, so stern and firm is He that "out of His mouth goeth a sharp sword that with it He should smite the nations, and rule them with a rod of iron." It is to this aspect of His rule that the psalmist returns in verse 5. He changes the mode of his address. He has been speaking to the Son of the Father's promise; now he addresses the Father in full confidence of the Son's faithfulness:

V. 5.—The Lord upon Thy right hand shall wound even kings in the day of His wrath.

The Prayer Book here rightly prints the word "Lord" in common type. In previous verses where the Father is named it is put in capitals; here it is the Incarnate Son, the Almighty Man, unto whom all power is given in heaven and on earth, and who uses His power to destroy the kingdom of Satan, and to set free his captives and bring them into the Kingdom of Heaven. The proper exposition of this portion of the psalm is Revelation 19, verses 11-21.

V. 6.—He shall judge among the heathen; He shall fill the places with the dead bodies: and smite in sunder the heads over divers countries.

This is done, not after the manner of the Crusades, when so-called Christian kings fought with the followers of Mahomet; but, as St. John tells us, with the sword which proceedeth out of His mouth. What does that mean? It means the divine fiat by which He who has all power in heaven and on earth determines that those who, in rebellion against His will as the Prince of Peace, set themselves to the devil's work of destroying one another, shall be held to that work until the very end. It is of the Mediatorial Kingdom that thus it must be. And for this simple reason; That we can only be brought out of the kingdom of Satan into the Kingdom of God by our own conversion from the mind and heart that make us subjects of one into the mind and heart that make us freemen of the other. It is only by willing, conscious surrender and loyal obedience to the Prince of Peace that we can have peace. And if we will not hear the voice that calls in love, we shall be compelled to submit to the "rod of iron" of Him who forces us to work out the dire result of our own devices until we see the enormity of them, and loathe and hate them, and so are driven to remorse, if not to repentance. One of the most marked characteristics of the present horrible war is the general feeling that it was begun without reason, that it is carried on without justification, and yet that there is a grip upon those who are engaged in it which holds them to it until all its horror is worked to the limit, that peace when it comes may be a lasting peace. The King is judging among the heathen; He fills the places with the dead bodies; He smites in sunder the heads over divers countries; because in no other way than by carrying this experience to the limit can He show us the enormity of our sin, and call us to repentance.

V. 7.—He shall drink of the brook in the way: therefore shall He lift up His head.

This verse is commonly thought to presage the humiliation of the earthly life and the exaltation of the heavenly life of the King, who is thus the Victor; and I know no better interpretation of it.

One word in conclusion. Our Christian faith is not a vain and empty thing because this war rages to-day. Christ is still holding the world in His hand, and this psalm shows that He is willing to take the responsibility. There is no hope for humanity but this, that He will make this war work out the purposes of the Mediatorial Kingdom. We cannot fathom them, but He can.

WHO IS RESPONSIBLE FOR THE WAR?

ONE thing this appalling outbreak brings home to us all with startling force, and that is the need of true religion in the world. If all those people in the nations involved who call themselves Christians were in truth such, this war could never have been. This fact is self-evident and indisputable. The only way to remove all possibility of war is to make men truly Christian.

Peace movements and Peace Societies and Peace Treaties have their place. They are of some value in the work that is to be done. But it is easy to overestimate their value. The weakness of these remedies is that they deal with the disease only on its surface. To trust in these alone is like trying to cure a cancer with a piece of court plaster. Taken by themselves these means are hopelessly insufficient. They fail to go down to the seat of the trouble.

If war is to cease in the world it must be made to cease in men's hearts. The spirit of hate and selfishness must be replaced by the spirit of unselfishness and love. The one power that has been able to work this miracle in men's lives is the Gospel of the Grace of God. The only adequate Peace Society is the Church of Our Lord Jesus Christ which He Himself founded in this world, and which He commanded to go and make all men His true disciples.

Our responsibility for this war, which we share with all those who bear the Christian name, lies in the fact that we have not really tried to carry out this command, we have not seriously cared whether the world was made Christian or not.—*Trinity Parish Record* (New York).

AS, ON RISING, we should hear Him saying to us, "Take this yoke upon thee, my child, to-day," "Bear this burden for me and with me to-day," so, before retiring to rest, and collecting our mind for our evening prayer, it were well to put these questions to our conscience, "Have I, in a single instance this day, denied myself either in temper or appetite, and so submitted myself to the Saviour's yoke?" And again, "Have I, in a single instance, shown sympathy or considerateness for others, borne with their faults or infirmities of character, given time or taken trouble to help them, or be of use to them?" If so, I have gained ground; I have made an advance in the mind of Christ to-day, if it be only a single step. Let me thank God, and take courage. A single step is so much clear gain.—*E. M. Goulburn.*

I HAVE no home, until I am in the realized presence of God. This holy presence is my inward home, and, until I experience it, I am a homeless wanderer, a straying sheep in a waste howling wilderness.—*Anonymous*, 1841.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

HOW A PARISH SOCIAL SERVICE COMMITTEE WENT TO WORK

THE Parish Social Service Committee of Trinity Church, Aurora, in the diocese of Chicago, has done a remarkable piece of work which is worthy of a place in the annals of social service. Their efforts resulted in the organization of a J. P. A., and now Aurora has the only Juvenile Protective Association, incorporated, in Illinois, outside of Chicago.

This committee started out to make a "survey" of the community. Careful observations made during a few days and nights were sufficient to bring every member of the committee to the conclusion that a Juvenile Protective Association was needed in Aurora. They could not convince others of this need, and to prove that the conditions in Aurora were as bad as those in larger towns, the committee paid a trained worker to investigate the doings of the young people who were on the streets after dark and also to discover the character of the places frequented. The report was startling and convincing.

The project needed the interest and help of every citizen of the town and the report was turned over to the Woman's Club with the understanding that immediate steps would be taken to ameliorate the conditions exposed. A committee was appointed to confer with the various social agencies and interests; a representative meeting was called and it was decided to organize a Junior Protective Association.

Six months after the investigation was begun, the Aurora Juvenile Protective Association was organized and later was incorporated under the laws of Illinois. Its by-laws, which are exceedingly broad and comprehensive, declare its object to be "to suppress and prevent conditions, and to prosecute persons contributing to the dependency, truancy, and delinquency of children, to promote the welfare of children in every respect, to coöperate with the Juvenile Court of Kane County and all other recognized child helping agencies, to promote the study of child problems, and the systematic agitation to create a public sentiment for the establishment of wholesome agencies such as parks, playgrounds, social centers, and the like." The thirty-six directors are thoroughly representative of Aurora's many interests. Every one is invited personally "to join the J. P. A." When one reads the list of members, he sees that the clubs, the press, the churches, the Christian associations, Roman Catholic priests and laymen, the Jewish people, the schools, labor unions, secret societies, chief of police, the mayor, and also many individuals who are not members of any other organization, are interested in this movement.

It was found that a police-woman was needed for this work, and Miss Ann Forsythe, an athletic college graduate, Aurora's first police-woman, is not only the terror of the bad element, but she is also the general welfare worker among the worse than homeless young people. A county probation officer was the next need discovered, and the J. P. A. made the demand for one and Miss Lilian Holzbach was appointed.

The work of the association could not be done without someone who could be depended upon at all times to visit "cases," to look up records, to attend to the correspondence, and to keep the records of what was being done, and Miss Pearle Dienst, a trained investigator, with a varied experience as a social worker in Chicago, was asked to take the position of head worker of the J. P. A. Miss Dienst's aim is to rehabilitate these wretched families which come to her care.

There were many emergency cases to be provided for and a detention home was the next thing to provide for. We all know that it is easier to gain and maintain an interest in something which is already in operation than to create and sustain an interest in a vision of something which could be done *if*— That "if" is always such an obstacle that the committee decided to start this new work of getting a detention home on faith because there was no money which could be appropriated for this purpose at this time. A suitable house was rented, furnished, and a matron placed in charge. Here was the home; here were the children with their pitiful histories; here was the tangible which the so-called practical people could see, feel, touch.

But it was necessary to get supporters for the maintenance of the home. How was this to be done? It was necessary to do something quite out of the ordinary in this extraordinary century to get attention, so the first thing determined upon was an automobile parade with one thousand children riding in the procession. Banners were carried displaying such mottoes as "Men of To-morrow," "We want Big Brothers," "We need Playgrounds," "Home Comes First," "A Child Saved is a Citizen Made," "Join the J. P. A." Small dodgers explaining the aims, accomplishment, and methods of the J. P. A. were distributed to the crowds which lined the streets.

The needs of the children had been advertised, but that was only the beginning; personal interest must be aroused among persons who could help. In fashionable society "tango teas" were the rage; why not have a "Mystery Tea"? The mystery was this— The guests did not know why they were invited. This tea was the beginning of a chain of child welfare teas. There were three original teas; ten ladies were invited to each, and they were asked to give similar teas. At these meetings the guests were told of the work being done by the J. P. A. and then they were taken to the detention home in automobiles.

Success must attend hard work and constant effort. The home is not yet placed on a firm financial basis. It is necessary to ask for donations of provisions for the daily needs. One energetic member of the committee has aroused the interest of the farmers at the municipal market and at the end of the day the farmers give to the home what they do not sell. Another way food is obtained for the home is in getting the children to realize that they can help. The committee has formed "Just One Clubs" among the children. The children are asked to bring just one thing as a contribution to the cupboard of the home. Think of what that means if only one hundred children are interested! —for instance, one hundred eggs, or one hundred apples in these times! The schools have taken up the idea and potato showers are the rage some weeks.

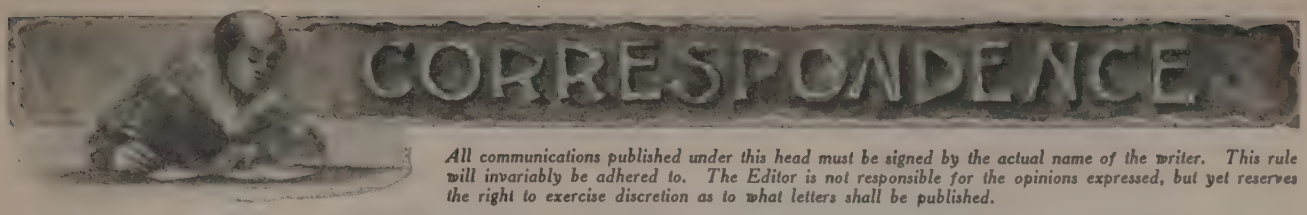
We have described the work of the J. P. A. as the work of the parish Social Service Committee because when they gave up the work as a parish committee they worked for it as individuals, and they are the inspiration of the whole movement. They very modestly say, "What we have done, anyone can do."

NATIONAL MUNICIPAL LEAGUE

In many respects the Baltimore meeting of the National Municipal League was the most important of the series. There was not only a large attendance from abroad but a large local attendance, both tending to show that notwithstanding the great interest in the European war, the American people were not losing their sense of proportion and their interest in a question which so directly and profoundly concerns them.

It would be hard to say which of several subjects commanded the most interest and attention. The special phases of city life received due emphasis at the hands of Jane Addams and Florence Kelley. The great question of the right of cities to govern themselves received attention at the hands of the president and the secretary in their annual addresses; and the need for experts in municipal government held the attention of a great audience in McCoy Hall, President Lowell of Harvard speaking with great force and effect regarding what had been accomplished along these lines. At two of the meetings more people were turned away than were able to gain entrance, a striking tribute to the speakers and to their message.

THE CHILDREN'S BUREAU at Washington has appointed a social service expert, to make sure of having a generally equipped person to take up effectively such topics as juvenile courts, broken family relations, feeble-minded children, with an understanding of the importance of their industrial, civic, and social inter-relations. All of these topics are touched upon in the act establishing the bureau.



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

IN the proposed revision of the Prayer Book, cannot something be done to give to the Church an alternative form of Evening Prayer to be used, at discretion, in those churches in which both Morning and Evening Prayer are used each Sunday, and are attended, for the most part by the same people?

There is no reason why the present form of Evening Prayer should not be retained in its entirety, to be used regularly when the form of Morning Prayer is not used on the same day. For the sake of avoiding repetition, however, it would seem as if an entirely different order of service for the evening might be provided. Undoubtedly it is this monotonous repetition in the order of service—in spite of changed lessons, chants, and psalter—which causes many of our people who have attended church in the morning to stay away at night, even when full use is made of the present provisions for omitting the exhortation and substituting other collects for those which follow the prayer for the President and all in Civil Authority.

What is wanted here is not mere flexibility, but variety. If a new service is not actually incorporated in the Prayer Book, as an alternative for the present form of Evening Prayer, perhaps rubrical permission could be given to substitute for it one or more of the special services to be provided in the proposed new "Book of Offices." HOMER W. STARR.

Chapel Hill, N. C.

THE SERVICE-FORUMS IN NEW YORK AND CHICAGO

To the Editor of The Living Church:

IN supplement to the article published in your last issue entitled "Forum and Confessional," will you please allow me to add the following?

The rectors of both the parishes where these forums were conducted stood staunchly by them. Rev. W. N. Guthrie of St. Mark's Church, New York, is one of the greatest-hearted men in the Church, I believe, and is trying hard to make his parish a true home for all sorts and conditions of men, against much misunderstanding and opposition. The Rev. W. O. Waters of Grace Church, Chicago, is personally conducting his own forum this winter, and is winning the good-fellowship and strong liking of many of the down-and-outs by his way of meeting and treating them. I say this because I do not wish to be understood as reflecting on either of these men, who have loyally championed the cause for which forums are established. Only, anyone who tries the experiment is quite likely to meet opposition from those in his parish who do not fancy close contact with the under side of the human race.

I trust you will allow me to correct any misunderstanding that may have arisen out of this article.

Very truly yours, IRWIN TUCKER.

Chicago, November 30th.

To the Editor of The Living Church:

IN his article on "Forum and Confessional" in THE LIVING CHURCH of November 28th, the Rev. Irwin Tucker seems to convey the impression that the parish having the Forum in Chicago is desirous of excluding certain classes of people. We hasten to state with all the emphasis possible that neither the parish nor those in charge of the Forum have any such unworthy or unchristian desire. This parish has carried on an effective institutional work among all sorts and conditions of people in its neighborhood for more than ten years. Its clergy and workers are in closest touch with them all. Its church and parish house are open to all to enter freely, and people of every class and kind know it, and readily take advantage of its generous hospitality.

What some of us did desire was that the tone of the general discussions and speeches from the floor in the Forum might be raised. As a matter of fact there was great improvement last year as the season progressed. We are just now completing the first month of the second year of our Service-Forum. We are glad to note a decided growth and improvement in its character and effectiveness. Speakers from the floor who last year expressed themselves crudely have greatly improved through the practice afforded them in last season's debates. All who take part are thinking more clearly, using better language, and speaking more effectively. There is a much larger spirit of tolerance toward religion and the Church on the part of those who were bitterly hostile a year ago. Nor has this general improvement worked to the exclusion of any. Every class, kind, and condition is represented in our services and in the Forum, and all seem to be keenly interested and thoroughly to enjoy themselves.

We hope THE LIVING CHURCH will help us to extend further the usefulness of our Service-Forum by printing this letter.

Very respectfully,

WILLIAM OTIS WATERS.

Chicago, November 28th. *Rector of Grace Church.*

THE APPEAL OF "AN OLD PARISH"

To the Editor of The Living Church:

THE appeal for "an old parish," published in THE LIVING CHURCH in September, attracted much attention and brought in a number of replies. I forwarded them all to the senior warden of the church in question, asking him to reply, and I hope he has done so. I live at a distance of some 25 or 30 miles from the parish in question, and am not conversant with details as to salary, etc. But to any who have not yet heard from their reply to the appeal, I would say that a letter of inquiry to Jasper B. Todd of Bethany, Conn., would reach the proper parties and would get the information I cannot give. THE WRITER OF THE ARTICLE.

PROHIBITION AND THE MARYLAND RESOLUTION

To the Editor of The Living Church:

I HAVE just read your editorial on a recent sermon of mine which touched incidentally on the action of the Maryland diocesan convention "heartily endorsing" the principle of national prohibition. In thanking you for your very kind comment and your clear interpretation of the purpose of the sermon, may I point out that the objection you make to the resolution was also contained in the sermon? Evidently your correspondent did not send you a complete report of it, or else you wearied of it before you reached the end.

As a matter of fact, resolutions of the type under discussion usually become (after debate and amendment) solemnly harmless statements of very obvious facts. They are merely a pleasing device for comforting our consciences with the thought that we have "done things." It soothes our souls to "resolve"—and then we forget our resolutions. They mean nothing; they accomplish nothing. Quite often they touch the border line of corporate insincerity. "Don't you think this has been a revolutionary meeting?" one of our Bishops was asked in connection with a similar situation at the General Convention; and he smiled rather sadly as he answered, "No; *resolutionary!*"

The point I had made about the particular resolution you discuss was this: Either it was (1) a platitudinous assertion that the question of national prohibition may properly be referred to the legislatures of the several states—and if that was all it meant it was a waste of time to pass it; or (2) it pledged the convention to the principle of national prohibition—and that, I contended, the Church had no right to do.

The protest against the action of the convention had a very practical motive. In a neighboring diocese, during an election involving the question of state-wide prohibition, some rectors and vestries went so far as to adopt resolutions advising the men of their congregations how to vote. Our diocesan action, of course, was nothing like that; but it might readily prove to be a step in that direction.

I do not, and did not, discuss the right or wrong of prohibition. Whether advisable or not, it is perfectly competent for the state or the national government to say that the sale of liquor shall cease. I was simply urging that the question of regulation or prohibition is one which belongs to the sphere or economy of the civil power. Conscientious men may differ about it, as citizens. Because it does belong to the civil economy, the Church ought not to pass upon it. Neither with regard to this nor to any other matter of legislation is it the corporate business of the Church to determine for us what our action as citizens shall be. Even in cases where it has seemed wise for social service commissions to influence legislation, they have done so as Christian citizens, with an implied backing of many other Christian citizens; but not as actually representing the Church corporately. The Church's duty is plain: to make us regard our citizenship so seriously that we shall be deeply conscientious in whatever action we take. One thing, and one thing only, and one thing always, the Church must do: make us bring our Christian principles to bear

on the problems of society and politics; fill us with determination not to shirk our public obligations and responsibilities; charge us to labor unceasingly not merely for our own individual salvation but for the community welfare and our neighbor's good. The Church has been preaching, too exclusively, a gospel of individual salvation. It must supplement this with a social gospel; it must make men feel the force of our Lord's words: "For *their* sakes I sanctify Myself."

One hesitates, therefore, to express disapproval of an action such as that taken by our convention, not only for fear of being misunderstood and finding one-self aligned (supposedly), with the liquor interests; but further for the reason you give, that "the Church has been sadly deficient on the side of its relation to society." Men whose consciences have been quickened to the need of a social gospel are impatient that the Church should "do something." One fears that criticism of plans for which they ask endorsement may quench their enthusiasm and disappoint their hopes. Yet the real question is, not "Shall the Church do anything?" but "What shall it do?" and "How shall it do it?"

Not the liquor question only, but the question of the social evil, the problem of poverty and industrial injustice—*every* problem arising out of the complex structure of modern society and government—must call for the Church's serious thought and prayer. A part of that prayer should be that we may be kept from hasty and ill considered action, which may be quite as bad as inaction. Hastily to endorse particular programmes of reform would be such a blunder.

When Bishop Williams of Michigan, spoke in Boston recently, he found Socialists, Single Taxers, and Philosophical Anarchists all demanding that the Church adopt their programme. He came back at them with the answer that the Church must be at least as comprehensive as the hall in which they were all meeting. If it could hold them all, the Church must do the same. It must own among its members men of many minds, with varying opinions as to methods and platforms. Its business is to kindle in men's hearts a passion for social as well as individual righteousness. It leaves them, in the exercise of their citizenship, to determine how the ideal of righteousness shall be attained.

It is indeed, as you say, sometimes very difficult to draw the line between moral and economic programmes; but that does not excuse us from trying to make the distinction. Perhaps it is better that the Church should make mistakes in an effort to be the conscience of the community than never to speak at all. Perhaps, on the other hand, we have reached a point where there is need to remind ourselves that carefulness is just as necessary as enthusiasm and sanity and safety are blessings not to be despised.

All of which seems so common place and obvious as hardly to need statement. Yet since my own endeavor to state it, I have received nearly a hundred letters from laymen thanking me for the effort—which would go to show, apparently, that there has been a considerable confusion of thought in certain public preachments on the subject. I have also gathered from some of the letters that laymen are ceasing to "suffer gladly." CHARLES FISKE.

Church of St. Michael and All Angels Baltimore, November 28th.

SECURE IN THE STUDY

THE *British Weekly* tells a story of an English parson who was famous as a hunter and especially of foxes. A Quaker friend complimented him on his reputation for catching foxes, and the parson, swelling with pride, said that he could catch a fox, no matter where it would hide. "There is one place," replied the Quaker, "where a fox would be safe from thee." "Where is that?" asked the parson. "In thy study," said the Quaker. It was a keen stroke of wit on the part of the Quaker friend, and possibly the same thrust would find a weak place in the armor of some other preachers. A preacher who is an absentee from his study may have a reputation for some other things, but it will not be for good sermons; and being weak at this point, he is not likely to last long. Systematic work in the study, searching its shelves and routing every good thought out of its books, will issue in strong, helpful sermons that will build up the people.—*Presbyterian Banner.*

WHERE IS GOD?

WHY DOES HE not save us from suffering, help us in sorrow, shield us from harm, temper the forces of nature to our blessing, save us from man's cruelty to man? The Incarnation is the Divine answer. God has stooped to become man, in the Person of His only begotten Son. God has lived our life, and lived it at its poorest, and in our nature fought our conflict, suffered with our sorrows, borne our sins, carried us in His Sacred Heart, and opened the way of healing and of everlasting life. In Jesus is fulfilled the utterance of Divine Compassion at the Burning Bush in Mount Horeb: "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." It is the presence of Jesus on earth, rather than His teaching, which is the revelation of the Love of God. We must hold fast to faith in His Godhead, or we lose sight of God.—*The Messenger.*

NEW BOOKS FOR CHILDREN

ONE might have feared that a stoppage of production by reason of the outbreak of war would have curtailed the number of fine books to be offered this season. To some extent it may have done so, but there are yet enough amply to supply our children, and in the finest style.

Beginning with the youngest children, we have a series from the publishing house of Ernest Nister, London, in conjunction with E. P. Dutton & Co., New York, which for the present season, as always, are of the finest character in color and plain illustrations. A little box of four attractive books with illuminated board covers bears the designation *The Fairy Gold Library*, and the four small volumes consist of fairy stories with attractive illustrations [$1.00 per set]. Two square octavo volumes are entitled respectively *Jingles and Rhymes for Little People*, by Mary D. Brine, author of *Grandma's Attic Treasures*, illustrated by Rosa C. Petherick, C. H. Stewart, and others; and *The Peter Pan Painting Book*. The first of these is replete with original poems and pen and ink sketches, together with a number of color plates. Miss Brine's work heretofore will serve as an excellent introduction to this volume. The second is described by its title, and the color plates are faced by outline pictures of the same scenes for coloring [50 cents each]. The good *Old Time Nursery Rhymes* illustrated by Gordon Robinson come to us again with new illustrations and in new form in a volume with illuminated board cover [$1.25 net]. In oblong style we have *Pleasant Surprises*, a novel picture book by Sheila E. Braine. The illustrations in this are made to turn in a semi-circle, changing from one picture to another, [$2.00 net]. Finally one of the handsomest volumes of the year, and with color illustrations of the most delicate character, as well as many in black and white, is *Legends of King Arthur*, retold for children by Janet Macdonald Clark, author of *The Bourgeois Queen of Paris*, illustrated by W. H. Margetson. This is uniform with a series of other classic stories told for children such as have been noted in previous years, and all of them of exceptionally handsome workmanship [$2.50 net]. The Nister color books are not only generally the best illustrated of the year, but also more prolific in their illustrations than almost any others. E. P. Dutton & Co. are the American publishers.

The same American house has also brought out two additions to the excellent series of stories of children in other lands known as the Little Schoolmate Series, edited by Florence Converse. These are *Elsbeth*, a story of German home life, by Margarethe Müller, and *Genevieve*, a story of French school days, by Laura Spencer Portor. Neither of them has to do with the war, but both are devoted to a portrayal of real life in the two countries that ought to be at peace with each other and with the world, but at the present time are not. The stories are well told, and the editor, Miss Converse, gives in each a preliminary letter narrating the relations of Germans and French respectively to this country during its history. [Price, each $1.25 net.]

From the American house of Houghton Mifflin Co. we have also a number of books for little children. *Nannette and the Baby Monkey*, by Josephine Scribner Gates, a continuous story throughout, deals with the wonderful adventures of a baby monkey, a live doll, and other interesting characters. The color illustrations are of the type of those in the foreign made books. [Square 18mo, 50 cents net.] The illustrations in the others named in this paragraph are not in colors. *The Doers*, by William John Hopkins, is full of practical descriptions relating to the building of a house, beginning with the old time "Once upon a time there was," etc., and giving both interesting and helpful information. [$1.00 net.] *The Eskimo Twins*, by Lucy Fitch Perkins, also a continuous story, is adorned with amusing pencil sketches in which, as also in the narrative, the stories of what young Eskimos may be supposed to do are eloquently portrayed. [$1.00 net.] *The Owl and the Bobolink*, by Emma C. Dowd, is a book of poetry for children with occasional illustrations. The poems are of a high class, but the five illustrations hardly seem adequate for interesting the modern child. [$1.10 net.] Finally we have an admirably chosen series of stories from many sources in American and English literature arranged especially for various holidays and bearing the title *Good Stories for Great Holidays*, compiled by Frances Jenkins Olcott. Handsome color plates adorn this volume, and the stories, generally very brief, are arranged for New Year's day, Lincoln's birthday, St. Valentine's day, Washington's birthday, Easter, etc., to the conclusion of the year. [$2.00 net.] Another of the Indian stories by James Willard Schultz is *On the Warpath*. The author married an Indian woman and thus was taken into the inner life of the Indians and came to know them and their life stories intimately. This is the story of a young chief and his brave adventures and will be read with interest by boys in

general. [$1.25.] All of these are from the house of Houghton Mifflin Co.

The same house has published a book of colored cartoons bearing the title *The Early Life of Mr. Man before Noah*, by E. Boyd Smith. The cartoons are rather of the nature of the current Sunday supplement work. The publishers advertise this in connection with several earlier books of the same sort as "illustrated children's books." We cannot in any sense feel that this one is adapted to children or that it was intended for them; but very likely those who enjoy the semi-humorous cartoons will care for the book. [Price, $2.00 net.]

We have then a number of volumes for girls and for boys; such as a new volume in the Dorothy Dainty series by Amy Brooks, entitled *Dorothy Dainty's Visit*, which deals with a trip to New York City and is told in interesting style. It is also well illustrated with full page illustrations. [Lothrop, Lee & Shepard Co., $1.00.] An addition to the *Brick House* books is at hand bearing the title *Making Mary Lizzie Happy*, by Nina Rhoades. There are four stories in this volume, the leading one dealing with "Mary Lizzie," a little blind and deaf girl, and the efforts on the part of her friends to make her happy. Miss Rhoades is a favorite author among the young people, and this addition to her works will therefore be welcomed. [Lothrop, Lee & Shepard Co., Boston, $1.00.] A book for rather older girls entitled *Jean Cabot in Cap and Gown* by Gertrude Fisher Scott is among those received for this season, and is the third volume of the *Jean Cabot* series. As may be assumed from its title, the story deals with college life, and will be appreciated by those who have not taken a college course quite as much as by those who have. [Lothrop, Lee & Shepard Co., $1.00.]

Coming now to books for small boys, we have *The Reformation of Jimmy*, by Henrictte Eugenie Delamare. This is the story of a bright boy who became unmanageable and was turned over to an aunt for "reformation." It is an amusing narrative, and also tells much about birds and animals, which helps to make it interesting for boys. [Lothrop, Lee & Shepard Co., $1.20.] Boys who are interested in athletics will enjoy reading the third volume in the *Wellworth College* series by Leslie W. Quirk entitled *The Third Strike*. Base ball is the main feature of the book, although other sports receive consideration. The illustrations also add interest to the story. [Little, Brown & Co., $1.20.] *The Boy Fugitives in Mexico*, by Worthington Green, comes at a very opportune time, and deals with the uprising in that country, and tells of the varied experiences of two American boys who had gone with their father on a trip, but at the outbreak of trouble were separated from him and gradually make their way back to the United States. [Houghton Mifflin Co., $1.25.] The ever welcome Dave Porter series is replenished by a new volume with the title *Dave Porter in the Gold Fields, or The Search for the Landslide Mine*, by Edward Stratemeyer, with illustrations by Walter Rogers. This is a tale of a lost mine and how it was recovered by Dave Porter and his friends. Their adventures are many and exciting, and the description of the mining regions of the Rocky mountains is interesting and illuminating. [Lothrop, Lee & Shepard Co., $1.25.] A new Indian story by D. Lange is *Lost in the Fur Country*. The scene is laid principally in the region of the great forests of Hudson Bay, and the tale narrated is of a boy and a girl, twins, who became separated in early youth, and of their adventures among the Indians until at the age of twenty-one the are reunited. [Lothrop, Lee & Shepard Co., $1.00.] The U. S. Service series is not only very interesting to boys, but also instructive, and the latest addition to the series, *The Boy with the U. S. Explorers*, by Francis Rolt-Wheeler, is one of the most practical of the entire set. This deals with farm life and brings out many interesting facts in regard to plant and animal life. The book, like its predecessors, is fully illustrated with photographs taken for the United States government. [Lothrop, Lee & Shepard Co., $1.50.] *The Commodore*, by Maud Howard Peterson, author of *The Sanctuary*, is a story of the United States naval service, and is written by the wife of a naval officer. It is illustrated with eight full page illustrations, and is intended rather for young people than for children. [Lothrop, Lee & Shepard Co., $1.25.] A handsomely made volume in somewhat the style of *Pilgrim's Progress*, in which "an aged man of kindly face, whose name was Church," gives a different perspective to the narration, is *A Knight of the Cross*, by Lawrence B. Saint. It is a story of the pilgrimage to the heavenly city and is adorned with seven full-page colored plates. [Geo. W. Jacobs & Co., $1.50.]

The S. P. G. has issued another volume in its series intended to interest young people in missionary work. The present volume bears the title *Three Boys;* and is written by Janet Sinclair, and intended for boys attending English public or secondary schools. It tells of missionary work in Burmah, and the many illustrations add interest to the subject matter. [S. P. G., Westminster, London.]

Another volume on athletics is at hand with the title *The Book of Athletics*, edited by Paul Withington, M.D. It may be of interest to know that the first volume bearing this title and edited by the same author made its appearance nearly twenty years ago. The present books deals with many different forms of athletics, including football, track and field athletics, baseball, rowing, hockey, lawn tennis, swimming, basketball, and others. It also has a chapter devoted to the Olympic games of 1912. The book is well illustrated and will be enjoyed by all interested in athletics. [Lothrop, Lee & Shepard Co., Boston, price $1.50 net; by mail $1.70.]

The Boy Electrician, by Alfred P. Morgan, editor of *Boy Electrician*, and author of several volumes on wireless telegraphy, is full of experiments intended to be tried out and giving many sketches and drawings to aid in the explanation. Not only is instruction given for constructing the different electrical devices, but also the principles of operation are explained as well. [Lothrop, Lee & Shepard Co., Boston, price $2.00 net; by mail $2.25.]

In *The Light Bringers*, by Mary H. Wade, author of *The Wonder Workers*, we have a series of biographical sketches, the subjects being Commander Robert E. Peary, the explorer; Clara Barton, the founder of the American Red Cross Society; the Wright brothers, who invented a successful flying machine; Julia Ward Howe; Marconi; and Amundsen, who discovered the South Pole. The story of their lives, and what they did to be remembered by, is simply told, and will be a stimulating force to our boys and girls. [Little, Brown & Co., $1.00.]

A handsomely made volume telling the Gospel story in simple language, and illustrated with very fine color plates as well as with excellent half tones is *Jesus: His Words and His Works, according to the Four Gospels*, with explanations, illustrations, applications, twenty art plates in colors by Dudley, numerous half tones and maps, by William Dallman. The story is told by particular narratives bearing modern titles and is very handsomely made. [Northwestern Publishing House, Milwaukee, Wis.]

FICTION

A NEW BOOK by Dr. Cyrus Townsend Brady is entitled *The Little Angel of Canyon Creek*, and reminds one of the good old days when a religious moral was not considered bad form in a work of fiction. The theme is a rough frontier town in western Colorado, in which the advent of a child and then of a Christian family works a moral reformation of the community and holds up new ideals. There is plenty of excitement and the plot moves, from cover to cover. It would be an excellent book for church and Sunday school libraries as well as for general reading. [F. H. Revell Co., $1.25.]

Dr. Brady has also prepared in narrative form a rendering of Augustus Thomas' play, *Arizona*, which has obtained such wide popularity among theatre-goers. It is not easy to turn a play into a novel and obtain smooth reading, but Dr. Brady has succeeded very well in doing it, and the military folk and others who have made so marked an impression on the stage are equally true to life in this novel. [Dodd, Mead & Co., $1.25.]

A new story by Mary Johnston is entitled *The Witch*, and begins with a scene in the death chamber of Queen Elizabeth, following which there are stirring adventures and the charge of witchcraft is made against the hero and heroine. What comes of it all we leave to be discovered by the reader. [Houghton Mifflin Co., $1.40.]

"THE ADVENT ANTIPHONS"

A LITTLE BOOKLET by the Bishop of Vermont is entitled *The Advent Antiphons, with Scripture References and Paraphrases*. The "O's" of the old breviaries, of which a reminiscence is retained in the English Prayer Book by the day marked for *O Sapientia*, are here briefly paraphrased in the quaint style of Bishop Andrewes' Devotions, the antiphon and appropriate scripture references being first printed. It is a timely booklet for Advent reading. [The Young Churchman Co., 15 cents.]

MISCELLANEOUS

AN ATTRACTIVE Christmas volume is *The Legend of the Christmas Rose*, five Christmas paintings and their interpretations, by Henry E. Jackson, M.A., author of *Benjamin West, His Life and Work, etc.* Taking these five paintings, selected from those that, on the whole, are less well known, there is a thoughtful interpretation of each, in all of which the Christmas story is well brought out. [George H. Doran Co., New York, price 75 cents net.]

An addition to the long series of little books by Dr. J. R. Miller is *Finding God's Comfort*. The prophet Job is taken as the subject, from which the devotional lessons are drawn, and the colored illustrations help in arousing interest in the subject. [Thomas Y. Crowell Co., New York, price 50 cents net; by mail 55 cents.]

A happy addition to the already considerable number of little books of comfort in affliction is *Comfort Words for Those Who Mourn*, by Rev. J. A. Schaad, author of "Only a Man?" It is a reverent study into the conditions of the future life, and with due regard to the proper reticence with which the subject should be treated, is an apt presentation of the doctrine of the Church. [Edwin S. Gorham, New York, price 50 cents net.]

Another little work treating of the value of prayer and how to pray, is *The Golden Censer*, by Florence L. Barclay, author of *The Rosary*. It is a devotional consideration for reverent readers and thinkers. [George H. Doran Co., New York, price 50 cents net.]

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Avenue, Indianapolis, Indiana

WHEN, occasionally, our rectors preach to us, and privately talk to us, on methods of "raising" Church money, we go home perfectly convinced that they are right. Never again—so runs our firm resolution so long as we are in the priestly atmosphere—never again will we furnish things for a Church supper; never again will we strain our eyes over embroidery or crochet to be sold at a Church fair. Sometimes this resolution lasts for nearly a week. Then the power of the needle, the allurement of "chicken pie," asserts itself, and the guild goes on doing it all over again. There are some good things to be said about this way of getting revenue, which, however, we are not going to expatiate on just now; but we want to offer a meed of admiration to the ingenuity of the average Church worker. As a thinker-up of new things, when old ones have ceased to be efficacious, the Churchwoman worker cannot be surpassed.

That identical, brilliant thought which suggested to Mohammed that he go to the mountain after waiting in vain for the mountain to come to him, has visited some of our women, inspired them, and set them in activity in a "traveling Church-fair." "People will not go to fairs any more." Such is the conclusion of those interested women who have presided over tables of needlework which they have sold at very meager prices to the few who remembered to come to the fair. "Why not take the fair to them?" To this end a society of women planned several months ago to send around a basket of wares suitable for Christmas or any other time. Psychology has whispered to the ever-alert money-maker that the woman who can examine a large basket of wares at her own home and with the pressure of onlookers removed, will buy more things than she would at a fair. A young woman places herself and her electric car at the service of the women; she will convey the basket from one customer to another, receiving the money and replenishing the basket as needed. The assembling of the articles for the first basket proved a very interesting occasion to the Cathedral Building Association of Indianapolis, at which time the women of all the parishes brought gifts, which were carefully marked by a committee. Resplendent in the midst of these and reeking of all good things was a plum pudding which waited not a minute for a customer. At the risk of depleting the basket, which will start on its tour very soon, it was thought wise at this meeting to sell anything that was wanted. This "private view" was profitable in many ways, and much success is predicted for the basket, which will lead a very active life for the coming four weeks.

A VERY QUAINT and unusual letter has come to this department, and it is without a name. By newspaper ethics, this should find its doom in the waste-basket, but there is such a studied and serious tone in it that it sounds as if stern Hannah More herself had penned its brief pages. Those chapters and epigrammatic sentences wherein the pious Hannah adjured herself to conquer worldliness and to rise to greater heights of self-denial, seem not much more to breathe of a past era of piety than does the following:

"DEAR SISTERS:—Our Lord has revealed to me a way whereby we may consecrate to Him something which I, for one, have always looked upon as quite separate from things spiritual, albeit necessary to us who live in the world; namely, our new winter clothes. Which means, of course, not only our new winter things, but our new spring bonnet next year, and, in fact, every addition to our wardrobe. I thought I would tell you about it through our Church paper (if the Editor is willing) because, although especially meant to help me to conquer my sins of self-consciousness and disconcerting, petty vanity, it may help others also.

"It is this: Select a virtue which you particularly wish to acquire, for instance, humility. When your new hat comes home, before trying it on, kneel down and offer it to God, asking Him to make it a means of your acquiring humility. Then try it on, and as you admire that sweeping line against your hair, remember that it is to you a sacrament whereby you are to become 'poor in spirit.' In the same way you can dedicate your new evening dress to 'Love of our Neighbor,' and while you are getting accustomed to the new-fashioned train, instead of your mind being constantly drawn to consider how graceful—or otherwise—you are appearing, or how far your gown outshines a friend's, you will be repeatedly directed away from yourself by that virtue which is suggested every time that you look at, or think of, your new gown, dedicated to the commandment, 'Thou shalt love thy neighbor as thyself.'"

THE WOMAN'S AUXILIARY of Springfield (diocese of Western Massachusetts) held its twenty-fifth anniversary on November 8th and 13th. The services began on Sunday, November 8th, with a corporate Communion, followed by a joyful service and a sermon by the rector, the Rev. Wm. Austin Smith. At 4 P.M. a rally of Juniors from six parishes was held. The children entered the lighted chapel, their happy faces during the singing of "Onward, Christian Soldiers" being a most inspiring sight. Miss Hobart, from the Church Missions House, spoke on the origin and teaching power of Mystery plays. She also gave an impersonation, in costume, of a young Chinese girl from St. Mary's School, Shanghai. In this garb she told of her life before and after becoming a Christian. This was very impressive and much enjoyed by both seniors and juniors, they having responded to the call for the new St. Mary's. Miss Leonard, secretary of the branch, gave a summary of the quarter-century's work, beginning with the names of the twenty-nine charter members. Following this the president, Mrs. T. M. Granger, requested the large audience to stand while she read the names of this band who had passed out of life. The silence was very impressive as these treasured names were slowly uttered, and then was sung—

"The golden evening brightens in the west
Soon, soon to faithful warriors cometh rest.
Sweet is the calm of Paradise the Blest.
Alleluia!"

Congratulations were read from the Bishop of the diocese and from the diocesan president, Mrs. Edgar A. Fisher. Greetings from absent charter members were received and from guests from neighboring dioceses. Miss Caroline Burt of Worcester, Junior officer of the diocese, spoke to the children, as did also the rector. Mrs. L. T. Brooks, who had been president of the society for twenty-four consecutive years, gave "a backward glance over a traveled road"; Miss Emery following with a consideration of the progress of the Church during the lifetime of this branch of the Auxiliary. She stressed the expediency of greater effort in the Junior and Educational departments if we are to meet the opportunity opening to the Church. She closed with the suggestion that arousing the interest of indifferent laymen in our parishes might be one open door of opportunity to the Auxiliary.

Prayers and benediction followed, and then a most happy social hour finished this memorable occasion.

THE WOMAN'S AUXILIARY of the diocese of Marquette has undertaken to support a scholarship for the benefit of an Indian child at St. Mark's mission, Nènana, Alaska. This will be called the Dora Harriet Howe scholarship.

A CORRESPONDENT has written this department that there is an error in the recent statement that Daniel Boone, the Backwoodsman of Kentucky, was born in South Carolina. She writes: "Boone, the county-seat of Watauga county, in North Carolina, is so called in honor of Daniel Boone, whose father emigrated to North Carolina when he was a child. A full and interesting account of this great man is given in Wheeler's *History of North Carolina*. For some mysterious reason North Carolina has long allowed herself to be deprived of many honors which are rightfully hers, and we of this day feel that the hour has come when we must claim our own." We are very glad to apologize to North Carolina for this slip of accuracy, which no doubt came from quoting from memory and not consulting the book. The Carolinas must ever, in a degree, suffer the annoyance which comes from being twins. Daniel Boone was born in Pennsylvania and was taken by his parents to North Carolina when about thirteen years old.

SONNET ON THE SCENERY BETWEEN NAMUR AND LIEGE*

By WILLIAM WORDSWORTH

What lovelier home could gentle Fancy choose?
Is this the stream whose cities, heights, and plains,
War's favorite playground, are with crimson stains
Familiar, as the Morn with pearly dews?
The Morn that now along the silver Meuse,
Spreading her peaceful ensigns, calls the swains
To tend their silent boats and ringing wains,
Or strip the bough whose mellow fruit bestrews
The ripening corn beneath it. As mine eyes
Turn from the fortified and threatening hill,
How sweet the prospect of yon watery glade,
With its grey rocks clustering in pensive shade,
That, shaped like old monastic turrets, rise
From the smooth meadow-ground, serene and still!

* The re-publication of this sonnet seems appropriate at this time.—EDITOR L. C.

THE WORK IN CHINA

By K. J.

GOOD morning, ladies, I came as early as I could, but I had so many little items to enter on my books at the last minute to make them balance, that I was afraid—"

"I'm so glad you did, Mrs. Hayward, we have so much to discuss about the winter's work—and to-day, you know Mrs. Griswold is to tell us what the Auxiliary is doing in China—"

"Yes, indeed—and I never did understand what we were doing in China—they say—"

"Oh, that is not so at all—the Board really only gets—"

"Well, I don't know, my husband says—"

"Oh, no, not at all—you see every dollar—"

"Well, I can't give to everything—our own parish needs so much that—"

"But we must go into all the world, you know—"

"Ladies, we really have not time to discuss the Board, or to enter upon the general subject of missions—we are here to learn a little about the working of our mission stations in the Far East—but first we will come to order and have our reports. The secretary's report, please."

"The last meeting of St. Eva's Guild was held on October 3rd, seven members being present. Letters were read from thirty-five members, all of whom deeply regretted their unavoidable absence. The names of fifty-five new members were proposed and seconded, and notice of their election together with bill for dues was mailed them by your secretary. Great interest was manifested in our winter's work and we expect to accomplish more than ever before. It was decided to undertake the care of one scholar at St. Susan's, Manila, also two at Rose Bud Agency; to add $3,000 to the Jones Memorial for Bishop Jones' Hospital at Alaska; to send $5,000 to the African missions; to supply a complete set of white vestments to a struggling mission in northern Maine; and to contribute each $1 for current expenses. Respectfully submitted.'"

"Ah, very satisfactory—all those in favor—"

"One moment, Madame President, may I ask whether it was suggested how these monies were to be raised?"

"I fear we have not time this morning to enter upon that point, Mrs. Jackson, you know we are here to listen to Mrs. Griswold. Report from the treasurer, please."

Received from dues, etc.	$ 5.95
From contributions donated by friends of the organization.	125.00
From the Rector	25.00
Total Receipts	$155.95
Disbursements—	
To expenses of Tea held in September	$ 25.00
To salaries of sewing women to make vestments	50.00
To materials for vestments	149.28
Total Disbursements	$224.28
Deficit	$ 68.33

Respectfully submitted.

"Ah, very satisfactory, also. Only a trifling deficit. Any report from the various guilds?"

"I would like to say, Madame President, that the laundress has scorched my cottas so that I have had to have them done outside, several times, and if—"

"And the Altar linen is so creased and badly folded that I have been unable to use it—and—"

"And the woman who removes the grease from the cassocks leaves such stains on the material that I have had to send thirty-two of them to the cleaner's, making a bill of $64, which I have ordered sent to the treasurer."

"Very well, ladies, please have the bills sent in promptly, because we must be very business-like this winter—we want to hold up our reputation of being practical leaders as well as devoted ones in all good works. Any further reports, please? If not—"

"I would like to say, Madame President, that there is great dissatisfaction with the new tango teacher for the Friendly. My girls say they are not getting what they had a right to expect—they say it is very embarrassing to go to their social functions and find themselves entirely behind the other members who are doing the Jumping Kangaroo, while they are still Lame Ducking. They look to us, ladies, to keep at least abreast of the times in these matters. Now dancing—"

"Yes indeed—that is a very important subject, Mrs. Green. Who is responsible for the selection of the dancing masters? This should be looked into at once. I will attend to it."

"And, Madame President—the new gymnasium occupies so much of the boys' attention that they do not want to come to the tango classes as they did—also, they say that all their money goes to pay dues for boxing matches and other educational matters. The Friendly girls are complaining very much—they say—"

"And rightly so, Madame President—this new gymnasium interferes greatly with all the regular work of the parish. The young men are no longer willing to give the proper amount of time for rehearsals, and our Vaudeville club is suffering. We had counted on at least three performances this winter to swell our treasury fund—and if the boys won't practise, I don't know what we shall do. Already, I understand, St. Xantippe's gives better shows than we do. I always felt the gymnasium was a mistake—taking the mind off more important things."

"Well, ladies, I would suggest a special meeting to discuss these matters, and, meanwhile, let me introduce Mrs. Griswold, who— Why, where *is* Mrs. Griswold?"

"She stepped out a moment ago, Madame President—but she will return directly, she said."

"I think that is very queer, don't you? These missionaries never seem to be interested in anything but their own little narrow field."

"Yes indeed—but I must tell you—I have been wanting to see you for ages—did you know—"

"No—indeed—is it really so?"

"Yes, together every Thursday morning, and Sundays too—early service—they must be engaged—"

"Oh, I don't know—he went on that same way with that other girl—you know he's very slippery—and—oh, you know those acolytes—"

"But they come in together and—"

"Well, I certainly should not think she would let him make her so conspicuous unless they *were*—especially as she's so *very*—"

"Oh, they must be—I'm sure of it—and everyone says—"

"Have you heard that Mrs. Jackson is going to resign? I think it is about time—she's away nearly all—"

"Yes indeed—and how her vestments hang—all one sided—and—"

"How much better we could run it—but the rector—"

"Ladies, please come to order—a note has just come from Mrs. Griswold which I will read:—

"Madame President and the Ladies of St. Eva's Guild.

"'Dear Sisters:—

"'It has been a great privilege for me to be with you this morning and to realize how your entire heart is in the Mission Field. I shall go back to China and cheer the lonely workers there with your zeal and sympathy. After listening to your illuminating reports and conversation, I feel that there is so little I can say to enlighten you, that, as my time is very limited, I will ask you to excuse me for the five minutes which remain of the hour allotted to my little talk.

"'With heartfelt regards and cordial coöperation in all your splendid enterprises, Most sincerely yours,

"'SELINA GRISWOLD.'

"Well, ladies, I am sorry we could not have had the pleasure of listening to Mrs. Griswold, but it will ever be a comfort and satisfaction to us to realize that we have been able to help on the good cause by our own loyalty and devotion."

Church Kalendar

✠

Dec. 1—Tuesday.
" 6—Second Sunday in Advent.
" 13—Third Sunday in Advent.
" 16, 18, 19—Ember Days.
" 20—Fourth Sunday in Advent.
" 25—Friday. Christmas Day.
" 26—Saturday. S. Stephen.
" 27—Sunday. S. John the Evangelist.
" 28—Monday. Holy Innocents.
" 31—Thursday. Eve of Circumcision. New Year's Eve.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Miss O. D. Clark.
Rev. John W. Chapman.
Miss M. S. Grider (in Fifth Province).

CHINA

ANKING

Rev. Arthur M. Sherman.
Rev. E. J. Lee.

HANKOW

Dr. Mary V. Glenton.
Miss S. H. Higgins.

SHANGHAI

Mrs. J. A. Ely.
Rev. R. A. Griesser.
Dr. W. H. Jefferys.

IDAHO

Rev. S. B. Booth.

MEXICO

Rev. H. G. Limric (in Fifth Province).
Rev. L. H. Tracy (in Eighth Province).

SOUTH DAKOTA

Rt. Rev. Geo. Biller, D.D. (during December).

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and 37th St., Philadelphia.

Unless otherwise indicated, requests for appointments with all the above missionaries should be sent to

MR. JOHN W. WOOD,
281 Fourth Avenue,
New York City.

Personal Mention

THE Rev. JOSEPH BAKER has resigned the rectorship of Westover parish, Charles City county, Virginia, and has accepted a call to Shelburne parish, Loudoun county, Virginia. He will take charge on December 20th. The address will be St. Paul's Rectory, Hamilton, Virginia.

THE ADDRESS of the Rev. GUY D. CHRISTIAN at Oxford, England, is No. 33 Iffley Road, until next June.

THE Rev. JAMES DOBBIN, D.D., who accepted the charge of Shattuck School, Faribault, Minn., in its infancy in 1867 at the hands of Bishop Whipple and Dr. J. Lloyd Breck, and carried this responsibility 47 years, has resigned at the age of 81, and was elected *rector emeritus*. He is seeking with his wife the long needed rest in La Jolle, California.

THE Rev. WALLACE M. GORDON, curate of Trinity Church, Buffalo, N. Y., has accepted the rectorship of Ascension Church, Lakewood, Ohio, and will enter upon his work in that parish the first Sunday in December.

THE Rev. J. G. HATTON, late of the Church of the Transfiguration, Philadelphia, has assumed his duties as assistant rector of St. Mark's Church, Portland, Oregon.

THE Rev. ROBERT MCKAY, D.D., has resigned the rectorship of Trinity Church, Moorestown, New Jersey, and accepted a call to St. Mary's parish, Daytona, Fla., where he expects to be in residence January 1st.

THE Rev. W. D. MCLEAN has resigned the rectorship of Christ Church, Streator, Ill., and on January 1st will become rector of the Church of the Mediator, Chicago.

THE Rev. JOHN WALLIS OHL has resigned the rectorship of St. Thomas' Church, Denver, to become rector of St. Martin's Church, South Omaha, Nebraska. He has spent twenty-five years in Colorado and leaves on account of the health of his son, who cannot live in the high altitude of Denver.

ON ACCOUNT of the removal of the Rev. T. J. Oliver Curran from the diocese of Dallas, the Rev. BARTOW B. RAMAGE, rector of St. Andrew's, Fort Worth, has been elected as president of the Standing Committee.

THE Rev. NICHOLAS RIGHTOR, who has been rector of St. Mark's parish, Hope, Arkansas, for the past year, has resigned this charge to become the rector of St. Paul's Church, Quincy, Florida (diocese of Florida). He goes to commence his new work on January 1st, succeeding the Rev. I. H. Webber-Thompson, who is to be the assistant at St. John's Church, Jacksonville, Florida.

THE Rev. GEORGE S. SOUTHWORTH of St. Matthias' Church, Omaha, Nebraska, has accepted the rectorship of St. Matthew's Church, Worcester, Mass.

ORDINATIONS

PRIEST

SOUTHERN OHIO.—On Sunday, November 29th, the First Sunday in Advent, in St. Paul's Cathedral, Cincinnati, the Bishop of the diocese advanced to the priesthood the Rev. ROBERT WILLIAMS, curate at St. Paul's Cathedral. The Very Rev. Paul Matthews, Dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., and Bishop-elect of New Jersey, was the preacher.

DIED

GREENE.—Died, at "The Forest," Adams county, Mississippi, November 14, 1914, GEORGE FREDERICK GREENE, in the seventy-seventh year of his age, a native of Rhode Island.

"Blessed are the pure in heart, for they shall see God."

MEMORIALS

JOSEPHINE FITZGERALD WEST AND DR. GERALD MONTGOMERY WEST

In loving memory of JOSEPHINE FITZGERALD and DR. GERALD MONTGOMERY WEST, wife and son of the late James Ernest West, who on All Saints' day were suddenly called home. May they rest in peace.

GEORGE LAMBERT KNOWLES

At a meeting of the vestry of St. Alban's Church, Olney, Philadelphia, held November 2nd, the following minute and resolutions were proposed and unanimously adopted:

WHEREAS, It hath pleased Almighty God in His Providence to call to Himself Mr. GEORGE LAMBERT KNOWLES;

WHEREAS, Mr. Knowles has been a generous benefactor of St. Alban's Church, Olney, and has ever taken a great interest in its work;

Resolved, That the church wardens and vestrymen place on record their appreciation, not only of the high Christian character and gracious personality of Mr. Knowles, which won for him the love and esteem of all who knew him, but also their appreciation of all that the dear departed has done for St. Alban's parish.

Resolved, That a copy of this minute be sent to the widow of the deceased and our friend and rector, the Rev. Archibald Campbell Knowles, and that this resolution be spread upon the minutes.

WELLINGTON J. SNYDER,
Accounting Warden.
HERBERT H. IVES, *Rector's Warden.*
HAROLD H. D. BALBIRNIE.
HENRY BEHRENS.
ISAAC DADAKER.
GEORGE R. DEWEES.
HAROLD HAMERTON.
THOMAS NOONE, *Secretary.*
ALBERT B. ROOP.
ARTHUR V. TURNER.
J. H. VAN HORN.

RETREATS

BOSTON.—There will be a Quiet Day at St. Margaret's Convent, Boston, for Associates and friends, Wednesday, December 9th. Conductor, the Rev. Father Huntington, O. H. C.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisments, wants, business notices, 2 cents per word. No advertisment inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED.—UNMARRIED DEACON (or Priest), to serve two attached Missions in the diocese of Kansas. Excellent opportunity for consecrated, conservative man of moderate views. Address, with particulars, photograph and references, REV. P. B. PEABODY, Rural Dean, Blue Rapids, Kansas.

POSITION WANTED—CLERICAL

PRIEST, CATHOLIC, unmarried, graduate, good preacher, desires parish, good reasons for change. Salary minimum $1,000. Refers to his Bishop. LOYAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WESTERN CHURCH HOSPITAL wants one or two women with experience and training as nurses, not necessarily graduates. Compensation includes living and moderate salary. Permanent position. Give full particulars. Address HOSPITAL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS.

ORGANIST.—Graduate of the Guilmant Organ School desires position in Eastern or Middle Atlantic states. Has had experience in choir training. Fully conversant with the Church service. Address MISS HELEN L. MAYNARD, 905 West Third St., Williamsport, Pennsylvania.

EXPERIENCED ENGLISH Gentlewoman, as managing housekeeper. Thoroughly understands care and training of little children. City references. Address C. B., care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN, experienced (in welfare work), desires a position in parish social service work. Address WELFARE, care LIVING CHURCH, Milwaukee, Wis.

LADY.—Experienced traveler, desires position as companion to travel or otherwise. References exchanged. Address "MRS. H.," The Walbert, Baltimore, Md.

WANTED—VARIOUS ARTICLES

AUTOGRAPHS—To complete a private collection of Episcopal autographs, autographs wanted of the following Bishops: Atkinson, Auer, Atwell, Bass, Bowen, Boone (2), Beckwith (J. W.), Barnwell, Claggett, Croes, Cummins, Dehon, Davies (So. Car.), Davies (Mich.), Dunlop, Gadsden, Galleher, Henshaw, Ives, Ingle, Jarvis, Jackson, Knickerbacker, Knight (C. F.), Knight (E. J.), Lay, Moore (Benj.), Newton, Pierce, Pinkney, Ravenscroft, Rutledge, Riley, Seabury, Smith (Robt.), Stone, Scott, Talbot (J. C.), Thomas (E. S.). Communicate with THE REV. H. G. HARTMAN, Calvary Rectory, Wilkes-Barre, Pa.

PARISH AND CHURCH

AUSTIN ORGANS.—Organs for Episcopal churches now building: St. Clement's, Philadelphia, four manual; St. Stephen's, Sewickley, Pittsburgh, large three manual; Trinity, Chicago, three manual; Trinity, New Orleans, three manual; St. Clement's, Wilkes-Barre, Pa., large two manual; chapel Emmanuel Church, Baltimore, two manual. Large factory addition just finished doubles our floor area. Information on request. AUSTIN ORGAN CO., Hartford, Connecticut.

ALTAR and processional Crosses, Alms Basons. Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Also stained glass and mural decorations. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

OBER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in., Cross, $5.00; 6-in., 15-in., Cross, $3.00; 3-in., 6-in., Cross, $2.00. White wood figures, oak cross. T. CROWHURST, 568 10th street, Oakland, Cal.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FLORENTINE Christmas Cards and other gifts. Sent on approval. Leaflet. P. O. Box 4243, Germantown, Philadelphia, Pa.

EPISCOPAL CLERICAL REGISTRY

SEVERAL good vacancies now available. Clergymen wanting parishes please write 147 East Fifteenth street, New York.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES furnished with dependable organists. No supply charges. Write 147 East Fifteenth street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. People's: Stamped, 20c per 100; Plain, 15c per 100.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern: homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

FOR CHRISTMAS

SUITABLE FOR Christmas remembrance. Small book of Prayers. On sale at Old Corner Book Store, Boston, or apply to MISS GILMAN, 100 Walker street, Cambridge. Price 25c.

CHURCH CHRISTMAS CARDS and Calendars for sale. Room 1705 HEYWORTH Building, Chicago, Ill.

CHRISTMAS CARDS.—$1.00 box. Nineteen, assorted. BOOK EXCHANGE, Bellevue, Pa.

NEW PUBLICATIONS

CHURCH AND CIVIL CALENDAR for 1915, compiled by a clergyman; shows all Saints' days, feasts, fasts, colors for vestments, etc. A handsome desk pad of 53 sheets, 6 x 9, with space for memoranda. Handiest thing ever arranged for clergy and lay. 25 cents. CABINET PRESS, Milford, N. H.

SUNDAY SCHOOL WORKERS! The best Christmas remembrance for your scholars is the *Simplified Prayer Book*. 30c each. RITZMANN BROOKES & Co., Chicago.

MONEY TO BUILD

CHURCHES, rectories, and parish houses can be obtained from the American Church Building Fund Commission, 281 Fourth Avenue, New York.

MUSIC

HARMONY TAUGHT by mail. Trial lessons gratis. W. A. MONTGOMERY, Mus. Bac., F.R.C.O., Sherbrooke, Que., Canada.

COMMERCIAL

PRESERVO BOOT POLISH, for patent leathers, on a plane by itself; prevents cracking. Water-proofs leather instantly, making shoes soft and comfortable. Imparts gloss, preserving leather upholstery. By mail 25c. PRESERVO Co., Station D, Kansas City, Mo.

UTILITY DEPARTMENT ORGANIZED

SUBSCRIBERS and their friends desiring to buy, sell, or exchange merchandise of any description are at liberty to list their wants with the Information Bureau of THE LIVING CHURCH, 19 South La Salle street, Chicago.

Inquiries for articles will be listed in our files under proper headings, and when similar goods are offered and brought together.

This is a new, free service, offered to patrons of THE LIVING CHURCH, and includes not only personal property but Church Vestments, Furnishings, etc.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

$1,600,000 is needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

APPEALS

WE CANNOT CEASE

$35,000 were paid out in checks October 1st to aged and disabled clergy, widows, and orphans.

January 1st, another quarterly payment occurs.

Hundreds of old and disabled clergy and widows and orphans would not be able to exist without the help of the General Clergy Relief Fund.

Scarcely a day goes by that Bishops are not appealing for help for this or that splendid old man who has broken down after years of the most heroic and valiant service.

Almost every day from all parts of the Church come appeals for grants to widows and orphans.

The responsibilities and liabilities of the General Clergy Relief Fund are tremendous, reaching back in some cases thirty years and with obligations in the future upon which hundreds of good people depend for their very life and existence.

Do you realize, fellow Churchmen, how entrenched in necessity this work is to the Bishops and the clergy and their widows and orphans?

We are obligated by hard facts of existence to secure and pay out at least $30,000 a quarter.

WE CANNOT CEASE. We want 1,000 subscribers of $120 per year. This is $30,000 per quarter. $120 per year can be paid: $10 per month; $30 per quarter; $60 semi-annually, etc. A definite amount upon which to depend in planning for payments is a God-send.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer,
Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fourth year of its career of service, during which it has sheltered over 90,000 men, fed over 65,000 and helped over 8,000 to a new start in life, and has made 500 visits to prisons, 600 visits to hospitals, and conducted 1,200 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Right Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

IMMEDIATE NEEDS IN IDAHO

The entire mortgage on St. Luke's Hospital, the Nurses' Training School, and St. Margaret's Hall in Boise, can be paid off if $14,000 in addition to the $9,500 already in hand or pledged, can be secured before January 1 next. Some of the pledges are conditioned on getting the balance required by that date. We care for 1,000 people a year in St. Luke's Hospital, and 30 young girls are in our Nurses' Training School. A large part of our work has to be free.

In St. Margaret's Hall, our School for Girls, we have about 70 day scholars and 20 boarders. It takes $50 to provide for one day pupil, and $375 for a boarder.

Five missionaries are also needed for important mission fields, whose support will require $2,000, over and above the appropriation of the Board of Missions.

Kindly address BISHOP FUNSTEN, Boise, Idaho.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

MYSTERY AND OTHER PLAYS

The Nativity. A Twelfth Night Mystery Play. By Leonora Sill Ashton. Single copies, 5 cents postpaid. In quantities, $3.00 per hundred, carriage additional.

Bethlehem. By Arthur Ketchum. A Christmas Mystery Play. Single copies, 5 cents. In quantities, $3.00 per hundred, carriage additional.

Ruth. By Mary Blake Horne. Single copies, 10 cents. In quantities, $6.00 per hundred, carriage additional.

A Message from the Juniors. A Play based on the "Fruits of the Spirit" as characters. A simple missionary play for young children. By Mrs. C. L. Hamilton. Single copies, 5 cents. In quantities, $3.00 per hundred, carriage additional.

The Resurrection. By Leonora Sill Ashton. Single copy, 5 cents postpaid; $3.00 per hundred, carriage additional.

The Soul of the World. A Mystery Play. Stiff paper, 40 cents; by mail 45 cents.

The Dreamer. A Drama in the Life of Joseph. Paper, 60 cents: by mail 66 cents.

Both of the above by Mrs. Percy Dearmer. The first is a Mystery Play of the Nativity and the Passion, and the characters are mostly adults. There are about twenty-five characters, besides choir, soldiers, etc. It was last year produced at "The University of London Imperial Institute," London, under the patronage of the Archbishop and many of the Bishops.

If samples of any of above are wanted, please send stamps for payment.

THE YOUNG CHURCHMAN CO.

BIBLE AND PRAYER BOOK CATALOGUE

WE HAVE just printed a new catalogue, listing Bibles, Prayer Books, Hymnals, and also combination sets of Prayer and Hymnals. There are listed also the Bibles which contain the Apocrypha, thus making a *complete* Bible, as most Bibles published lack this portion. The Prayer Book and Bible (complete) bound in one volume, will also be found listed. The "Name Panel" series of single Prayer Books and of Prayers and Hymnals in combination will be found a feature in the catalogue. We are pleased to send a catalogue to all enquirers. Address The Young Churchman Co., Milwaukee, Wisconsin.

CAROL SERVICES FOR CHRISTMAS

SUNDAY SCHOOL SERVICES for Christmas issued in our Leaflet series are known as Nos. 62, 64, 66, 72, 76, 80, 84, 86, 93, thus giving a large variety of musical services to select from. No. 93 is new this year and contains one additional carol. Also has the popular old English carol, "Good King Wenceslas," as a recessional. Many thousands of these services have been used in the past. Samples sent free on application. Price $1.00 per hundred copies in any quantity desired. Carriage additional. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:
- E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
- Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
- Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
- T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
- Jacobs' Book Store, 1210 Walnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
- Wm. Ballantyne & Sons, 1409 F St., N. W.
- Woodward & Lothrop.

BALTIMORE:
- Lycett, 317 N. Charles St.

STAUNTON, VA.:
- Beverly Book Co.

ROCHESTER:
- Scranton, Wetmore & Co.

TROY, N. Y.:
- A. M. Allen.
- H. W. Boudey.

BUFFALO, N. Y.:
- R. J. Seidenborg, Ellicott Square Bldg.
- Otto Ulbrich, 386 Main St.

CHICAGO:
- LIVING CHURCH branch office, 19 S. La Salle St.
- The Cathedral, 117 Peoria St.
- Church of the Redeemer, Washington Ave. and 56th St.
- A. C. McClurg & Co., 222 S. Wabash Ave.
- Morris Co., 104 S. Wabash Ave.
- A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
- Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
- Grace Church.

LONDON, ENGLAND:
- A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

HOUGHTON MIFFLIN CO. Boston.

The Early Life of Mr. Man before Noah. By E. Boyd Smith. Price $2.00 net.

Civilization and Health. By Woods Hutchinson. Price $1.50 net.

SURVEY ASSOCIATES, INC. New York.

Carrying out the City Plan. The Practical Application of American Law in the Execution of City Plans. By Flavel Shurtleff of the Boston Bar, in Collaboration with Frederick Law Olmsted, Fellow American Society of Landscape Architects. Russell Sage Foundation. Price $2.00 net.

MACMILLAN CO. New York.

Sight to the Blind. A Story by Lucy Furman. With an Introduction by Ida Tarbell. Price $1.00 net.

PAPER COVERED BOOKS

JOHN JOS. McVEY. Philadelphia.

The New Laity and the Old Standards. Hints and Suggestions for those Who would be Doers of the Word. By Humphrey J. Desmond, author of *Mooted Questions of History, Little Uplifts, Larger Values*, etc. Price 50 cents, net.

THE CHURCH AT WORK

NEW ORLEANS CHURCH CONSECRATED

THE CONSECRATION of St. Paul's Church, New Orleans, occurred on Sunday, November 22nd, and was an event of interest much beyond the parish bounds. Bishop Sessums was the consecrator and was assisted in the service by the rector, the Rev. J. D. La Mothe, under whose administration, during a rectorship of eight years, the final payment of the debt has been made, thus making the consecration possible. The death of the senior warden, Judge McConnell, imemdiately before, cast an element of sadness over the service which Judge McConnell had anticipated with much interest. He had been a vestryman for sixty-five years. At the consecration service the part that Judge McConnell would have taken in reading the canonical certificate was performed by the junior warden, Mr. Alfred Le Blanc. An address was given by the rector and a sermon preached by the Bishop, who gave an interesting history of St. Paul's Church. The parish was, he said, the first Episcopal Church in New Orleans, and the first building was erected on the present site in 1836. This building was removed to another part of the city, and was destroyed in a fire. In 1852 the brick church was erected, and stood until 1890, when it was destroyed by fire. The present church was completed in 1892. Although St. Paul's parish has been active for nearly eighty years, it has had only six rectors. The first was the Rev. Mr. Wheat, who began the work in 1836. He was succeeded in 1839 by Dr. Goodrich, who had charge for a number of years, and served during the stirring days of the Civil War.

In 1868 Rev. W. F. Adams, now Bishop at Easton, Md., was rector, serving until 1875, when Rev. Dr. H. H. Waters, who became one of the leading clergymen of the South, was given the important charge. Dr. Waters died in 1902, and in 1903 the Rev. Mr. Lot became rector, filling the office until 1905. For two years the pulpit was supplied by several ministers, and in 1907 Rev. Mr. La Mothe became the shepherd of the flock.

Bishop Sessums was eloquent and convincing in his earnest appeal for consecrated worship, that is, worship of God in the church, the house of God.

ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. George C. Hunting, Missionary Bishop-elect of Nevada, as follows:

Time, Wednesday, December 16, 1914.

Place, St. Mark's Cathedral, Salt Lake City, Utah.

Consecrators: The Presiding Bishop, the Bishop of California, and the Bishop of Los Angeles.

Presenters: The Bishop of Idaho and the Bishop of San Joachin.

Preacher: The Bishop of California.

Attending Presbyters: The Rev. S. Unsworth and Rev. T. L. Bellam.

Master of Ceremonies: The Rev. W. W. Fleetwood.

A BROTHERHOOD CONFERENCE

A CONFERENCE and mass meeting for members of the Brotherhood and other Churchmen was held at the Church of the Redeemer, St. Louis, Mo. (Rev. Edmund Duckworth, rector), on Monday evening, November 30th. Preceding a dinner for all men in the parish, a conference for members was addressed by Mr. Franklin H. Spencer of Chicago, field secretary. The evening service was held in the church, when the general topic, "The Call of the Church to the Laymen", was considered, the speakers being Mr. A. E. Bostwick of St. Peter's Church, St. Louis, and the Rev. J. Courtney Jones, rector of Emmanuel Church, Webster Groves, Mo.

DEATH OF JAMES M'CONNELL

AN AGED AND well known Churchman of the diocese of Louisiana, prominent for many years in General Convention and in the Church at large, Judge James McConnell, of New Orleans, passed to his rest on Saturday evening, November 21st. Mr. McConnell was born in Baton Rouge, September 5, 1829, and was admitted to the bar in the early fifties. He served for a time in the state legislature, and was a member of the constitutional convention of Louisiana in 1879. He was married in 1860, and at the outbreak of war entered the Confederate army. During his service in the war a child was born and at the age of eighteen months died without the father having seen it. Mr. McConnell served as a lieutenant in the First Louisiana Artillery, under Col. Beltzhoover, and his command bore the brunt of the terrible fighting before the capitulation of Vicksburg. He later became provost marshal at Mobile. He was president of the Louisiana Bar Association for more than twenty years. His service in the Church was of a varied character. For many years he was a deputy to General Convention, and his influence was a considerable factor in the setting forth of the Quadrilateral in 1886. He was senior warden of St. Paul's Church, New Orleans, and for a num-

ber of years was chancellor of the diocese and also president of the Church Club of Louisiana. Mr. McConnell was married a second time in 1900, and is survived by his widow, one son, and two daughters.

NOVEL DIFFICULTY IN LIBERIA FROM THE WAR

OUR MISSION schools in Liberia are feeling the effects of the war in a scarcity of rice, which is their chief staple. Bishop Ferguson writes that "at Cape Mount an arrangement has been made to purchase cassava for the pupils in order to reduce the consumption of rice fifty per cent. At the Girls' Training Institute, Bromley, we are benefited by the result of the farm work. Potatoes, eddoes, and cassavas, planted four months ago, are now maturing, and the girls are using them with half the quantity of rice formerly consumed. It was fortunate that the arrangement for the farm work was made, otherwise we might have had to close the school."

BROTHERHOOD MEETING IN BROOKLYN

FIVE HUNDRED members of the Brotherhood of St. Andrew, senior and junior, from all parts of the diocese of Long Island, attended meetings of that organization at St. Paul's Church, Brooklyn, on Saturday, November 28th. William Harrison, of the National Council, was chairman of the meeting in the afternoon and reports were read by the delegates to the Atlanta convention. E. B. Lombard, of St. Paul's chapter, delivered the most important address of the meeting, his subject being "A Business Man's Need of the Sacraments." The conference subject was "The Brotherhood in Its Wider Outlook," and an address was delivered by George H. Randall, associate secretary of the Brotherhood.

Mr. Lombard hit the keynote of the need of prayer and the sacraments. He started his address by quoting from Dr. Mines' book, showing that Churchmen make a boast that they do not proselytize, but respect every man's religious views, which he describes as allowing a man to live in darkness rather than showing him the light. Mr. Lombard declares that business relations have their limitations, but he claims that if present day business ethics require silence on things religious we are still in bondage. He pointed out that there was never a time when men so sorely needed the Church, but that Churchmen are seemingly indifferent to this great need. He laid great stress on Brotherhood men's obligations, showing that their work is purely spiritual, and called attention to the fact that they are devoting too much time and energy to their brothers' temporal welfare, rather than their spiritual. Social Service, he said, is all right as secondary to religion, but it is too often substituted for religion. The church is becoming an auxiliary of the parish house and the gymnasium, and while we are trying to solve labor problems, thousands of laboring men are starving to death for the "Bread of Life." He declared that men want a guaranteed religion, that the period of Protestant speculation is over, and quoted as his authority Dr. Smyth, the author of *Passing Protestantism*. Mr. Lombard called on Brotherhood men to make every effort to bring men to the service of Holy Communion, through which alone they are taught the faith. He concluded with an appeal for a corporate Communion at least once a week, as it is through the sacrament alone that men receive strength with which to follow the footsteps of St. Andrew.

At the conclusion of the afternoon session supper was served, and in the evening solemn Vespers were heard, together with a special musical programme by the full choir with orchestra and organ under the direction of Prof. Charles S. Yerbery, organist and choirmaster. Twenty-five of the clergy in their vestments occupied stalls in the chancel, and there were two addresses, one by the Rev. St. Clair Hester, D.D., of the Church of the Messiah, Brooklyn, his subject being "Making Time for Religion," and the other by Rev. Joseph Rushton, L.H.D., Church of Zion and St. Timothy, New York, his subject being "Religion at all Times."

NEW RECTORY IN BROOKLYN

THE CORNERSTONE of the new rectory for St. Jude's Church, Blythebourne, Brooklyn, N. Y., was laid after morning service on the Sunday next before Advent, November 22nd. The sermon was preached by the Rev. T. J. Jackson, D.D., rector of St. Paul's Church, Flatbush. The rectory will be a frame building costing about $5,000. The rector is the Rev. Henry S. Sizer, who came to the parish in 1909.

LAYING THE CORNERSTONE
St. Jude's, Brooklyn

BIBLE CONFERENCE IN WASHINGTON

A LARGELY attended Bible conference has been in session this week in the First Congregational church. The first meeting was in Polis theater Sunday afternoon, when nearly three thousand persons were present. Meetings are also being held simultaneously in Baltimore and Richmond. A number of prominent speakers are present and Rev. Dr. F. W. Tomkins of Philadelphia is advertised to be one of the speakers. From Washington they go to Cleveland and from there to other cities of the Middle West and South. Rev. Dr. Camden N. Cobern, a prominent archaeologist, told of recent discoveries all of which confirmed the Bible record. The following extract of a Coptic sermon preached thirteen hundred years ago was read for the first time: "Hail Mary! Pure meadow wherein is the pearl which is our Lord Jesus Christ. Holy Virgin adorned with all knowledge. Thou dost nurse Him, the Shepherd of all ages. He that giveth food to all creation, thou gavest Him milk." This extract was written upon parchment and was recently dug up from the ruins of an Egyptian monastery. That the age of the Bible was the age of civilization, not a mythical age, was the keynote of Dr. Cobern's address. He said: "Did you know that movable type existed one hundred years before Moses, that one Roman emperor levied an income tax on all Roman citizens, that Athens possessed palaces far more magnificent than any we have to-day, and that one Roman citizen tried to establish an oil monopoly? These are a few of the recent archaeological discoveries which tend to correct the idea that we are living in an age of new wonders. Take away the applications of electricity and steam and nothing is left of our present day civilization which is not to be found in various stages of earlier civilizations, sometimes thousands of years before our Lord. I consider Washington one of the most beautiful cities of the western hemisphere, yet I think the Athens of to-day is as beautiful as Washington. The Athens of ancient times was infinitely more beautiful than the Athens of to-day. Beside the palaces of the early Christian ages, our millionaires' palaces to-day are mere bungalows. We find Nero at one banquet wearing a robe that cost $500,000, expressed in our money. I could point to a private Roman citizen who paid $150,000 for one rug. I doubt whether any modern millionaire ever paid more than that for a rug. One man in the first century A. D. spent $12,000,000 in a single year. The days of St. Paul were days of learning, of artistic expression, of extravagance." All these facts, he stated, had been verified by discoveries made within the last twenty-five years. Dr. Cobern holds the chair of Biblical Archaeology at Allegheny University, Meadsville, Pa., and has accompanied several expeditions which excavated among the ruins of Rome, Greece, and the Holy Land. "I bring you," he said, "the message that science, only half a century ago assailing biblical history, to-day has done more than all theological arguments to verify scriptural records. I have gone over thirty-four copies of the New Testament that existed between the third and sixth centuries and they coincide in every essential with the New Testament we possess to-day. Sir F. G. Kenyon of the British Museum has gone through thirty-two additional copies, making sixty-six portions of the original New Testament that are recognized as authentic. It is a thrilling task, this business of digging below the strata of present civilization and finding, for example, that movable type was used a century before the time of Moses, and I read one papyrus of the same early date which stated that 'the moon is illuminated by the reflecting light of the sun.'" Dr. Cobern read from facsimiles of a number of letters recently found written in the time of St. Paul. In one a son writes to his father: "I am sending you an oil painting of myself, so you will see how I look in my new uniform." He said: "Within the last twenty-five years documents have been found written in the language of the New Testament, and scholars have abandoned their contention that St. Paul did not write the epistles attributed to him:" He quoted from a letter written in A. D. 22 in which a husband writes to his wife: "I was so sorry to leave you and I now have been away ninety days, and I have not bathed since I left you." He explained that Romans expressed their grief for lost or absent relatives by not bathing for long periods. He said: "The social evil was a perplexing problem to early Christians, as it is in the cities of to-day. All hotels and inns were houses of ill fame, and that was the reason for St. Paul's injunction of hospitality." He described St. Paul as a "small man with a large nose, baldheaded and bow-legged. These facts instead of detracting from St. Paul's dignity made him more human and more lovable."

DAUGHTERS OF THE KING IN ARKANSAS

THE FIFTEENTH local assembly of the Daughters of the King in the diocese of Arkansas convened at Fort Smith, Arkansas, November 4th, 1914, in St. John's Church, and continued in session three days. The directress, Mrs. Beauregard Morrison of Trinity Cathedral Chapter, Little Rock, presided over the secular meetings, and Rev. E. F. Wilcox, rector of St. John's, conducted the quiet hour and was celebrant at the corporate communion. The chapters at Little Rock, Hot Springs, Mena, Van Buren, Winslow, Camden, and Texarkana were represented by delegates. Rev.. E. W. Saphore of Fayetteville, Ark., preached an eloquent sermon at the special evening service. A cordial reception was tendered the assembly by the rector and his wife, the Rev. Mr. and Mrs. Wilcox, at St. John's

rectory. An offering for the Belgian sufferers was collected, amounting to $10. The next meeting will be held in November, 1915, with the Little Rock chapters of Trinity Cathedral, Christ Church and St. Paul's.

PARISH HOUSE IN BUFFALO

ON SUNDAY, November 22nd, at St. Mary's-on-the-Hill, Buffalo, after Evening Prayer which was said in the Church at four o'clock, the new parish house was formally opened and dedicated by the Bishop of the diocese. The choir led by the crucifer and flagbearer in the processional was followed by the vestrymen and congregation marching from the church to the auditorium, whose seating capacity of five hundred was taxed to the utmost. Here the Bishop offered prayers of invocation upon the new house and those engaged in work for the Master within its walls. The rector, the Rev. George Frederic Williams, read a lesson appointed by the Bishop, and after the creed and hymns the Bishop formally dedicated the building, emphasizing the fact, in a brief address, that such a building was to be the workshop, not merely a social center, of the parish. The building is indeed most complete with auditorium, robing rooms, rector's study, kitchens and guild rooms; nine different activities can be carried on at the same time without interfering with each other. On Monday evening next a reception as a housewarming will be held in the new parish house. A detailed description of the building was published at the time of the cornerstone-laying on June 1.

PARISH HOUSE OF ST. MARY'S-ON-THE-HILL, BUFFALO

MISSION IN NEWPORT PARISHES

A NOTABLE MISSION, conducted by the members of the Order of the Holy Cross in the four parishes of Newport, Rhode Island, drew to an end on Thanksgiving day with a corporate Communion in each church early in the morning and a union Thanksgiving service of the four congregations in Trinity Church at the late service, with Father Huntington as the preacher. Services began on Wednesday, November 11th, with a quiet day, conducted by Father Huntington in St. John's Church, the members of the order appointed as missioners, the Bishop of the diocese and the local clergy being in attendance. Luncheon, prepared by the Sisters of the Holy Nativity, whose house, recently blessed by the Bishop, lies near St. John's Church, was served at the noon hour in the parish house. At eight o'clock the first sermons were preached, large congregations having gathered in each of the churches.

Daily services followed, during the period of two weeks, Holy Communion, intercessions at various hours to meet the requirements of the different congregations, and the mission sermon and instruction in the evening. Large congregations, increasing steadily, have attended these sermons and instructions, including both Church people and outsiders. Father Huntington was the preacher at St. George's Church, Father Harrison at St. John's, Father Mayo at Emmanuel, Father Officer and Father Anderson at Trinity. On Sunday, November 15th, Father Huntington addressed a men's mass meeting at the Young Men's Christian Association building recently erected in memory of the late Cornelius Vanderbilt by his sons. Beginning with Monday, November 16th, a mission for boys and girls of the various parishes was conducted by Fathers Officer and Anderson in Trinity guild hall. Nearly five hundred children were enrolled and with the keenest interest followed the instructions in a wonderful catechism of doctrine prepared by the Holy Cross Fathers for use in such missions. A great revival of religion, such as this has been, entered into with so much zeal and unanimity by all the parishes of the city led by their clergy, including the Bishop, cannot fail, with God's blessing, to make a deep and lasting impression on the life of the community.

A MEMORIAL CHURCH DEDICATED

ST. PAUL'S CHURCH, Romeo, Michigan, was dedicated by Bishop Williams on Tuesday, November 24th, as a memorial to the late Rev. Rufus W. Clark, D.D., former rector of St. Paul's, Detroit. A special car carried forty-five from Detroit, among them the old personal friends of Dr. Clark and the following clergy: The Very Rev. S. S. Marquis, D.D., the Rev. John McCarroll, M.D., the Rev. W. S. Sayres, D.D., the Rev. Messrs. C. O'Meara, P. G. H. Robinson, W. E. A. Lewis, H. W. Bull, C. H. McCurdy, C. A. Cary, F. F. Kraft, J. Ashley, and H. A. Daly. Occasional services have been held at Romeo for many years by Dr. Sayres, the general missionary, but it was not until about two years ago that regular services began to be held under the auspices of the Lay Readers' League of the diocese. Shortly after this Bishop Williams appointed the Rev. H. A. Daly, a deacon associated with the Cathedral, in charge of this mission. In a very short time the project was undertaken of building a church as a memorial to the late Dr. Clark. Mr. J. C. Batchelder, who was for twenty-one years choirmaster under Dr. Clark, gave a lot for the church and has since given largely to its building. The furniture of Dr. Clark's old church in Detroit, now supplanted by the Cathedral, was given at the time of the alterations transforming it into a parish house a year ago. The church in Romeo has cost about $9,000, and the debt upon it to-day is under $500, but as much material and labor was donated the value of the property is estimated at no less than $15,000. The church is of cut field stone; the chancel being 18x20 feet and the body of the church 40x50. The basement, which is not completed, is to be used for Sunday School and secular purposes. There is to-day a Sunday school of thirty-five scholars and the mission has about thirty-five communicants, twenty-two having been confirmed in the past two years. Mr. Daly holds services every Sunday afternoon. He is unable to do any visiting except upon the sick, the regular parish visiting being very efficiently handled by the woman's guild.

DEATH OF REV. J. S. PEARCE

THE REV. JAMES STURGIS PEARCE, a retired priest of the diocese of Rhode Island, passed away at his home in Newport on the evening of November 23rd in his 81st year. Rev. Mr. Pearce was until recently rector of St. Paul's Church, Portsmouth, R. I. He is the father of Rev. Reginald Pearce of South Framingham, Mass.

CORNERSTONE LAID AT MANILA

THE INTERESTING event of the laying of a cornerstone for another church in Manila, P. I., being St. Luke's, occurred on St. Luke's day, October 18th. St. Luke's is a mission of the Cathedral and a work from which very much is expected. Bishop Brent officiated at the service and was celebrant and preacher at the Holy Eucharist. Among the articles laid in the cornerstone was a copy of THE LIVING CHURCH—the only periodical included. There was also a copy of the Holy Scriptures in Tagalog.

"BISHOP TUTTLE MEMORIAL FUND"

THE VENERABLE Presiding Bishop recently entered the office of the treasurer of the Board of Missions and laid upon his desk a check for $100,000, the gift of a friend, who thereby establishes the "Bishop Tuttle Memorial Fund." This fund is to be held in trust and invested, the income to be used for domestic missions. Of that sum $3,300 will be devoted to the salary and traveling expenses of the Missionary Bishop of Utah, so long as it may remain a missionary district, and any additional income will be available for any regular appropriation in the domestic field.

SERVICE FOR THE POLICE DEPARTMENT

THE ANNUAL memorial vesper service for the Police Department, Borough of Brooklyn, Queens and Nassau, will be held on Sunday, December 6th, at St. Ann's Church, Clinton and Livingston streets, Brooklyn. The Rev. Duncan M. Genns, chaplain of the Brooklyn police, will deliver the sermon. The police band, one of the finest in the department, will play sacred selections.

DEATH OF F. H. PUTNEY

A LEADING CHURCHMAN of the diocese of Milwaukee, Hon. Frank H. Putney, died on Monday, November 30th, at his home in Waukesha, Wis., after a long illness. He was 73 years of age. Judge Putney came to Wisconsin in 1850 from Rockford, Ill. At the outbreak of the Civil War he enlisted as a

private and served throughout the war, retiring as lieutenant and aide-de-camp on the staff of General Charles Ewing. It was after his return from the army that he was admitted to the bar. He served as county judge in Waukesha county from 1882 to 1886, and held other positions in his city. He was also active in Church work, having served for many years on the vestry of his parish, and had been a member of the Standing Committee and a deputy to General Convention. It was largely through his liberality that St. Matthias' Church, Waukesha, was rebuilt with the addition of a new chancel a few years ago, and for many years he had been one of its most liberal supporters. The funeral service was appointed to be held on Wednesday following an early requiem Eucharist. Judge Putney was also a thirty-second degree Mason.

MEMORIALS AND GIFTS

A BEAUTIFUL memorial window in Christ Church, New Haven, was blessed Sunday, November 22nd. It is the gift of William J. Garland in memory of his wife, Annie G. K. Garland, who died January 21, 1914. The window was designed and executed by C. Kempe & Co. of London, England. It represents our Lord in the house of Mary and Martha at Bethany. Like the windows in the south aisle it has canopy work at top and bottom. At the top of the two side panels are figures of angels; above the center panel is the Psalmist's saying: "Put your trust in the Lord." The scene formed by the canopies shows Jesus sitting at a table with Mary at his feet and Martha serving. The latter has just, apparently, uttered her complaint, and the Saviour is answering: "Mary hath chosen that good part which shall not be taken away from her." At the right a maid servant is drawing water from a well beneath an arbor. Through the loggia a bit of landscape is suggested. The gift is a great addition to the richness of the church fabric and is a fitting memorial to one who was a devoted communicant and both served and loved her Lord.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

A Sunday School Institute—Advent Special Services

A SUNDAY SCHOOL institute was held at Christ Church, Frackville (Rev. George Burgess, minister in charge), on Friday afternoon and evening, November 20th, under the auspices of the Board of Religious Education of the diocese. "Hand Work in the Sunday School" was discussed by the Rev. John Clark Dean, rector of St. Mark's Church, Dunmore, there being present a fine exhibit from St. Mark's Sunday school. The Rev. Henry Eugene Allston Durell, rector of St. John's Church, East Mauch Chunk, read a paper on "The Superintendent." "Teaching God's Little Ones" was the subject treated by Miss Helen I. Jennings, of Trinity Church, Pottsville. The Rev. Harvey P. Walter, rector of St. Mary's Church, Reading, spoke on "The Training of the Teacher." Supper was served by the ladies of the parish, and in the evening Miss Helen I. Jennings of Pottsville discussed "Stories and their Teaching Value," and the Rev. H. E. A. Durell delivered a stereopticon lecture, "People, Places and Shrines of Old Japan."

ON THE Thursday evenings of Advent special services will be held at Calvary Church, Tamaqua (Rev. Wallace Martin, rector), with the following clergy of the diocese preaching the sermons: December 3rd, the Rev. H. E. A. Durell, rector of St. John's Church, East Mauch Chunk; December 10th, the Rev. John Porter Briggs, rector of All Saints' Church, Shenandoah; and December 17th, the Rev. James Bowman May, rector of Trinity Church, Lansford.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

A Mission in Utica by Mission Priests

A SUCCESSFUL mission was held at All Saints' Church, Utica (Rev. J. Lyon Hatfield, minister in charge), during the week from November 3rd to 10th. Addresses were delivered at the evening services by visiting clergymen, the Rev. Warren W. Way of Cortland, N. Y., and the Rev. William R. McKim of Oneida, members of the Society of Mission Priests of the diocese. The addresses followed for the most part the main subjects of the Catechism.

DELAWARE

FREDERICK JOSEPH KINSMAN, D.D., Bishop

The Bishop's Lectures on Church History—Church Club Dinner

THE BISHOP at the request of some who attended some of his history lectures two years ago has consented to give five lectures on subjects connected with Church History during Advent. The lectures are to be given in the chapel at Bishopstead. On Wednesday mornings he will give a course of three lectures on the Greek Church, the Russian Church, and Russian Missions; on two Friday evenings he will lecture on the Influence of Martin Luther and the Influence of John Calvin.

THE DELAWARE CHURCH CLUB held its semi-annual dinner at the Hotel Du Pont, Wilmington, on November 24th. The attendance was exceptionally good and all the addresses interesting. The speakers were the Rt. Rev. Frederick J. Kinsman, Bishop of the diocese, the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity, Philadelphia, Dr. William H. Jefferys of the China Mission, and the Rev. Dr. Samuel Chiles Mitchell, president of Delaware College. Bishop Kinsman announced that a Mission Study class for men would be conducted by Dr. Jefferys during Lent.

EAST CAROLINA

A Memorial to Bishop Strange—A Fire in a Rectory

ACTING ON a suggestion first made by Mrs. R. C. Bridger, of Winton, a representative gathering of the Churchmen of Wilmington met in St. James' parish house on Monday, November 23rd, and took active steps toward the organization of an association for the purpose of erecting some fitting memorial to the late Bishop Strange. Replies to letters previously sent to the Auxiliaries of the diocese indicated a unanimous sentiment in favor of some form of living memorial, rather than one in glass or marble. In view of the Bishop's deep interest in and life-long labors for the extension of the Church in his diocese, all seemed to favor the raising of an endowment fund of $10,000, the income from which should be applied to the mission work of East Carolina. A resolution was adopted recommending the organization of the Bishop Strange Memorial Association for the purpose of raising such endowment fund, all friends of Bishop Strange who are interested in this memorial, those living outside the diocese as well as those in it, to be *de facto* members of this association. A further resolution was adopted requesting Maj. B. R. Huske, of Fayetteville, to become the executive head of the association, and to take the leadership in organizing the movement. A special committee was appointed to communicate this request to Maj. Huske. The movement has vitality in it, and gives every promise of ultimate success.

THE REV. THOMAS C. DARST, Bishop-elect, has accepted the invitation of St. James' parish, Wilmington, to have his consecration take place in that church. It is hoped and expected that his consecration will take place early in January, perhaps about Epiphany.

THE RESIDENCE of the Rev. W. J. Herritage, priest in charge of St. John Evangelist's mission, Edenton, N. C., took fire Thursday morning, November 19th, about half past ten o'clock. The fire originated from a defective flue in the kitchen which is situated in the L addition. All of that part of the house—kitchen, dining room and pantry, together with furniture and other contents—was destroyed, or badly damaged. At one time, it looked very serious. The blaze was about to get beyond the control of the firemen. It came near burning the main part of the building. If such had occurred, St. John's Church, school house, and other surrounding buildings would have been burnt. Hard work and good management on the part of the fire department prevented the blaze from going any further than the main part of the building. No one spared himself in rendering assistance, and Mr. Herritage has the sympathy of the whole community, both white and colored.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

A Church Club in the State Normal School

THE CHURCH students attending the Kansas State Normal School at Emporia have with the permission of the school authorities and assistance of the local rector, the Rev. Carl W. Nau, organized a club in the interest of the social and religious life of those it is intended to reach. Those interested have always felt that soemthing should be done along this line whereby members of the Church attending the school might as a body be reached by the local church. Among the student body attending this year there are registered some twenty-six Church students, this being the largest number in attendance in any one year on record, eighteen of these coming from other parts of the state. The students were called together and after two meetings have completed the organization of a club and in honor of the present Bishop of Kansas taken the name of "The Millspaugh Club." The club will meet once a month at St. Andrew's parish house for a business and social evening and on the third Sunday of each month while school is in session attend the early Eucharist for a corporate communion.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Two Successful Institutes at the Cathedral—Other News

TWO VERY successful institutes have recently been held at the Cathedral under diocesan auspices, one in the interests of the Woman's Auxiliary and one in that of Religious Education. The former was held for three days beginning with a service of Holy Communion followed by a quiet hour conducted by the Rev. F. J. Mallett, Ph.D., rector of St. Paul's Church, New Albany, Indiana, in the absence of Bishop Woodcock, who was to have been the conductor. Two helpful addresses were delivered on "Christ for the World," and "The World for Christ." Following the daily celebrations, the greater part of the morning was devoted to study classes led by Miss Emily C. Tillotson of the Church Missions House on "The Gospel Revelation" and Miss Elizabeth Matthews, educational secretary of Southern Ohio, on "Social Aspects

of Foreign Missions." Both series of classes were remarkably well attended and were full to overflowing in spite of the fact that a fee was charged in every case. Each afternoon Miss Tillotson conducted a general class on the Woman's Auxiliary and in addition conferences were held on various Auxiliary topics, one being a joint conference with the junior department. Special classes were also held in the forenoons for Junior leaders. On the second afternoon, the missionary demonstration "The Great Trail" was presented and on the final afternoon Miss Tillotson delivered an interesting lecture on the United Offering, illustrated by stereopticon; views were also shown of the summer conferences at Lake Geneva which were explained by Miss Annie Anderson, one of the Kentucky delegation last year. The final day was devoted to the United Offering, a special service of presentation having been held in the morning; it was afterward announced that the fund for this purpose already collected amounts to a larger sum than in any previous year at the same period. Bishop Woodcock closed the institute with a quiet hour in the Cathedral on the third day. Mention should also be made of the social feature: On the opening day an informal reception was held and the Cathedral Branch of the Girls' Friendly Society served luncheon each day, which enabled many to remain all day and also gave members from out of town and delegates from various parishes an opportunity to meet each other and to become well acquainted while talking over various parochial problems and interests. In connection with the institute two conferences on Girls' Friendly Society work were held in the evenings, one relating primarily to branch work and the other on mission work in connection with the Girls' Friendly Society. The institute was the largest and most successful in every way ever attempted by the Kentucky Auxiliary, and was arranged for by the educational department.

THE DIOCESAN Board of Religious Education arranged a most successful institute or conference conducted by the Rev. William E. Gardner of the General Board from Sunday, November 22nd to November 27th, omitting Thanksgiving day. A mass meeting of all the city Sunday schools was held in the Cathedral on Sunday afternoon at which Dr. Gardner delivered a stirring address on "Recruiting the Church Militant." The following morning a general conference was held with the clergy, followed by a luncheon at the Pendennis Club for the diocesan board at which the president, the Rev. Harry S. Musson, was host. The mornings were devoted to personal conferences with individuals by Dr. Gardner and the afternoons to sectional conferences with teachers and others interested on primary, junior, and senior grades. The evenings were devoted to general conferences at which many helpful and practical questions were asked and answered and matters of general interest discussed. As a tangible result of the conference it is expected that a diocesan school of religious instruction for teachers and others will soon be begun.

IN ACCORDANCE with the annual custom of some years' standing, a united service was held on Thanksgiving day by four of the larger and more centrally located parishes at St. Andrew's Church, the sermon being delivered by the Rev. Harris Mallinckrodt, rector of Calvary Church, the offering being devoted to two local Church institutions, the Orphanage of the Good Shepherd and the Home of the Innocents. Both of these institutions kept open house in the afternoon, holding "Harvest Home" receptions at which the donations of supplies were generous and plentiful.

ST. PAUL'S MISSION, Hickman (Rev. W. F. Rennenberg, deacon in charge), has recently enjoyed the privilege of a seven days' preaching mission conducted by the Rev. Edward S. Doan, priest in charge of St. George's mission, Parkland, from November 16th to 22nd. Various improvements have recently been made in St. Paul's, including the installing of a new furnace, and the gift of a missal stand and credence table.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Anniversary Sermon of the W. A.

THE ANNIVERSARY sermon of the Long Island branch of the Woman's Auxiliary was preached by the Rev. Dr. C. F. J. Wrigley, rector of Grace Church, Brooklyn Heights.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

Activities of the Associate Secretary

THE SPIRIT OF MISSIONS has received a considerable impetus in this diocese in consequence of the recent visit of Miss Grace Lindley, associate secretary of the Woman's Auxiliary, New York, who has spent several days in the diocese and held many interesting meetings. Sunday, November 1st, was spent in San Diego and Monday and Tuesday in Los Angeles and Pasadena. In St. Paul's pro-Cathedral, and at St. John's Church, Los Angeles, Miss Lindley gave talks and answered questions, the Juniors of St. John's gave the play, "A Choice of Evils," missionary in character; then at Pasadena, Miss Lindley addressed large congregations and created much enthusiasm for missions. The quartely meeting of the Woman's Auxiliary was held during Miss Lindley's visit in All Saints' parish house, Pasadena, and in spite of the exceedingly warm weather, and the fact that it was election day, there was a large attendance. Miss Lindley spoke on the three great aims of the Auxiliary, viz: Work, Study, and, above all, Prayer. The united offering was not forgotten with its wonderful opportunities. Mrs. Gardner Burke of Alaska, was also present, and spoke of the many varied emergencies which have to be dealt with in the Alaska work.

MAINE

ROBT. CODMAN, D.D., Bishop

A Missionary Conference—The Church Club at Codman House

UNDER THE leadership of the Rev. G. W. Davenport, secretary of the New England Province, and the rector, the Rev. Henry F. Kloman, a very successful missionary conference was held at St. Stephen's Church, Portland, on November 23rd and 24th. Among the meetings of especial interest was one held on the evening of the first day, which took the form of a "Sample Board Meeting," *i. e.*, one giving an idea of a regular monthly meeting of the General Board of Missions. Mr. Davenport took the part of Bishop Lloyd, president of the board, Mr. F. H. Gabbi of St. Stephen's that of the secretary, and Mr. Charles B. Clarke, the diocesan treasurer, that of the treasurer; while among those representing missionary bishops were Canons Schuyler and Fowler and the Rev. J. B. Shepherd, rector of the sister parish of St. Paul's. On the following day Mr. Davenport addressed the women and the girls, the boys and the men, at as many different conferences.

ON THE evening of November 19th, the church club of Maine met at Brunswick, as the guests of St. Paul's parish (Rev. E. D. Johnson, rector), the meeting being held in the new parish house, Codman House. After the supper had been served the president, Mr. Irving A. Avery of Portland, called the club to order, and presented the speakers of the occasion. Mr. Robert H. Gardiner of Gardiner spoke on the work of the Committee on Faith and Order; the Rev. L. W. Lott of Bangor spoke of the work of the laymen of the Church and Prof. Herbert C. Bell of Bowdoin College related some of his experiences in Europe at the outbreak of the great war. Other speakers were Dean Vernon of Portland, the Rev. Mr. Johnson, the rector, the Rev. Culbert McGay of Bath, and Mr. J. B. Coleman of Portland, a former president of the club.

NEW MEXICO

FREDERICK B. HOWDEN, Miss. Bp.

Activities of the Provincial Secretary

THE PROVINCIAL secretary of the Southwest, Rev. Edward Henry Eckel, has already visited St. Clement's parish, El Paso; St. Andrew's, Roswell; Grace Church, Carlsbad; and St. John's parish, Albuquerque, in all of which places his efforts have been enthusiastically received. Two parishes and several large missions will be ready to welcome the provincial secretary during the coming week. At the Church of the Holy Faith, Santa Fe, the secretary will meet and address the wardens, vestry, and other men of the parish at the rectory on Saturday, November 28th. On Sunday he will speak to the Sunday school and preach to the congregation, and in the evening he is scheduled to address the largest Woman's Auxiliary branch in New Mexico, more than fifty women being enrolled. On Monday, November 30th, St. Paul's parish, Las Vegas, will receive a visit, and from this point Mr. Eckel will go to other important stations in the district.

THE REV. HUNTER LEWIS has resigned his pastorate at the three missions, St. James', Mesilla Park; St. Andrew's, Las Cruces; and St. John's La Mesa, and has accepted the call lately extended by St. Paul's Church, So. Boston, Virginia. The Rev. Hunter Lewis is already at work in his new field.

THE PARISH of the Holy Faith has contributed $87.45 to the Red Cross Fund. The offering was made at a regular Sunday morning service after an appeal to the community made by the Woman's Club. More than half

NO ALUM
IN
ROYAL BAKING POWDER

of the offerings made in Santa Fe by the churches, schools, and individuals was contributed by the parish.

THE CHURCH has discovered an able Churchman in New Mexico, Mr. John T. Blainey, formerly treasurer of the Cathedral of St. John, Quincy, Illinois, and for over twenty years treasurer of the diocese of Quincy. Mr. Blainey, now in his 77th year, has taken a prominent and helpful part as lay reader in the newly established mission at Estancia, N. M., St. Alban's. Mr. Blainey lives five miles from the town on a small ranch. Though his duties are sufficient to tax the strength of a man half his years, yet he succeeds in doing all the farm work himself. He never fails to attend service in town Sunday evenings, when the missionary from Santa Fe makes his bi-monthly visits.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

The McBride Lectures—Cleveland Federated Charities Receive $13,000

ON SUNDAY, November 1st—All Saints' day—the rector of Grace parish, Sandusky, the Rev. Edmund G. Mapes, completed the second anniversary of his rectorship. During the two years of his ministry here, many improvements have taken place, perhaps the most important being the thorough remodeling of the parish house. The sum of $3,000 has been spent on improvements, with the result that Grace parish has now one of the most complete and up-to-date parish buildings in the diocese. At the morning service on the Sunday before Advent (November 22nd), there was received and dedicated by the rector a handsome bronze memorial tablet with the inscription:

In memory of
Zenas Ward Barker
one of the founders of Grace Church, a
member of the first Vestry and Senior
Warden for forty-one years.
February, 1791—April, 1879
Eliza Garland Sydnor
his wife
December, 1798—October, 1849

This memorial is from Lamb's studios in New York City and given by F. S. Barker, a grandson of Mr. Barker.

ARCHDEACON CUNNINGHAM of Cambridge, England, delivered the McBride lectures at the Western Reserve University, Cleveland, this year, on Tuesday and Wednesday evenings, November 24th and 25th. His subject was "English Mediaeval Architecture." At noon on Wednesday he was the guest at luncheon of several clergymen and laymen, at the University Club.

IN A LARGE majority of churches in the diocese there were Thanksgiving day celebrations of the Holy Communion, with brief sermons and special prayers for peace in Europe. At the Cathedral, Cleveland, the Bishop of the diocese was the preacher, and prefaced his sermon by reading a portion of the President's proclamation of Thanksgiving day. Wednesday the 25th was adopted by the federated charities of Cleveland as donation day. An arrangement was effected with the city street railway management by which all receipts in the fare boxes over and above the average daily income were to be devoted to city charities. Something more than $13,000 for charitable purposes was received from this source.

AT ST. MARK'S CHURCH, Toledo (Rev. Robert L. Harris, rector), improvements costing some $10,000 have recently been made upon the interior of the church, the chief additions being a massive oak ceiling and Gothic chandeliers of bronze. A special service of blessing and thanksgiving was held when the work had been finished.

EDWIN S. GORHAM
Publisher and Bookseller

OXFORD EDITIONS OF THE BIBLE, BOOK OF COMMON PRAYER, HYMNAL, AND CHANCEL BOOKS. CHURCH AND GENERAL LITERATURE, CHRISTMAS CARDS AND KALENDARS. GIFTS IN ART, ETC., ETC.

Gorham Xmas Cards, Packet A - - $1.00
Gorham Xmas Cards, Packet B - - .50

Christmas Catalogue Free
NEW ADDRESS:
11 W. 45th St., New York

Roche's Herbal Embrocation
The Celebrated Effectual Remedy without Internal Medicines, for
HOOPING-COUGH
OR CROUP for 120 years has met with continued and growing popularity
BRONCHITIS, LUMBAGO AND RHEUMATISM
are also Quickly Relieved by a Few Applications.
Proprietors, W. Edwards & Son, Queen Victoria St., London, England. Wholesale of E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.
No increase in Price.

DAINTY SACHETS
Embroidered in French Ribbon work. Price 50 cents. Special prices for Church Bazaars.
Send for Catalogue of Art Embroidery and Novelties
Clara Crook
128 West 91st Street, New York

Money for Your Church or Yourself
representing our special line of imported goods, sent on consignment, no advance money. Write to-day for plan.
JAPANESE ART & PICTURE CO., 3104 Michigan Ave., Chicago.

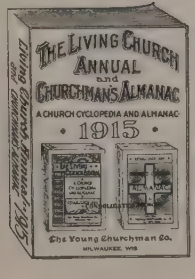
Reminiscences of a Missionary Bishop
A biography of the Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop of the Church.
This volume appeared some years ago and has had large sale. We have been fortunate enough to secure the remainder of the edition, and offer it to our readers at $2.25 *postpaid*. A volume of 500 pages, well illustrated, bound in royal purple cloth. Gilt lettering. Uncut edges.
Our Great Offer
In order to stimulate the circulation of the Spirit of Missions, we offer the above book free to any person sending us three *new* subscriptions for one year with $3.00 in payment for same.
The Spirit of Missions
281 Fourth Avenue New York

FLORIDA
Dade County, most prosperous Grape Fruit, Orange, Avacadoe district in Florida; Reliable advice in securing Grove, City Property or investment.
We also have some fine Winter homes for season rental. Send for booklet.
REFERENCES:
Biscayne Bank.
First National Bank.
Rev. Jas. Cope, Rector Trinity Parish.
Belcher Investment Co.
MIAMI, FLA.

7%
SOUND FIRST MORTGAGES
Invested in first mortgages in Oklahoma City improved real estate. We have never had a loss. Interests paid promptly. Value of property three times amount of loan. Write for FREE booklet describing our business and list of loans. We have loans of $150.00 to $10,000.00.
AURELIUS-SWANSON CO.
53 State Nat. Bank Bldg., Oklahoma City, Okla.

Wedding INVITATIONS, VISITING CARDS, and STAMPED STATIONERY. Elegant Goods from a beautiful Shop at moderate prices. Samples and prices upon request.
LYCETT 317 N. Charles St. BALTIMORE, MD.

Half-Tones Zinc Etchings Electrotypes Wood-Engraving
MANDEL ENGRAVING COMPANY
Engravers for This Publication Write for Samples
CAWKER BLDG. MILWAUKEE

READY DECEMBER 19


The Living Church Annual and Churchman's Almanac For 1915
LARGER AND BETTER THAN EVER
In the section devoted to the
ANNUAL CYCLOPEDIA
of the Church, will be found the record of whatever has occurred during the year past (Oct. 1, 1913 to Sept. 30, 1914), including a topical statement of the several subjects of legislation and discussion in General Convention.
Clergy Lists, Provincial and Diocesan Information, Portraits, etc.
Paper 50 cts. Cloth 75 cts. Postage 10 cts. East of the Rocky Mountains; 15 cts. West.
THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

OREGON

Parish Improvements—The New Bishop to be in Residence in January

THE INTERIOR of St. Mary's, Eugene (Rev. Edmund T. Simpson, rector), has been redecorated and presents a greatly improved appearance. The walls and ceiling have been re-tinted, a new lighting system has been installed and a reredos placed behind the altar. This is made largely of wood carved by the late D. E. Loveridge, for many years the rector of St. Mary's. Also, the floors have been stained and the entire interior has been renovated. All this work was paid for by the ladies of the church, the guild being responsible for the improvements.

WORD HAS been received from the Bishop-elect that he will be in residence at Bishopcroft, Portland, January 15, 1915.

A CHAPTER of the Daughters of the King has been organized at St. John's Church, Portland; also a junior guild of sixteen members.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Thanksgiving Day Services in Providence

THANKSGIVING DAY was kept by a service in nearly all the churches of the diocese, even those which united with other parishes for a late service in most cases had an early celebration in the parish church. In Providence there was a service at St. John's Church (Rev. John Frank Scott, rector), at eleven o'clock in which the congregations of Grace, All Saints, Christ Church and St. James joined and Bishop Perry preached a masterly sermon dealing with the forces of unity and peace to be discerned in the present war.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Activities of the Children's Hospital

THE CHILDREN'S HOSPITAL, a diocesan institution, and the only absolutely free hospital in Cincinnati, except those of the city, was the scene of interesting services on the Thursday before Thanksgiving, known as Donation day. Bishop Vincent presided, assisted by the chaplain of the hospital, the Rev. J. Hollister Lynch, rector of the Church of Our Saviour, Mt. Auburn, in which suburb the hospital is situated. Three nurses were graduated, presented by Allan Ramsey, M.D. The reports showed that 526 patients had been treated, with only 24 deaths, a death rate of only 4.56 per cent. Of 74 infants 10 died, a rate of 13.01 per cent., a most successful work. This is due to the fact that each infant is looked upon and treated as an infected case. One set of nurses give attention to the food alone. Since that policy was introduced Dr. Arch. I. Carson reported that the death rate had fallen 30 per cent. The efficiency and *esprit du corps* of the nurses was highly complimented. The solarium has proved a great boon and the treatment of out patients has enabled the hospital to be of great good to a greater number than ever. The financial condition shows an annual expenditure of about $18,000, with $1,186 expended for improvements. There is a deficit of $2,700 due largely to the increased cost of living and the greater number of patients cared for. There is an endowment of $130,000 but much more is needed and the Bishop urged those present not to forget the hospital in their wills.

THE ANNUAL service of the Girls' Friendly Society of the diocese was held in St. Paul's Cathedral on November 17th. There was a choir of fifty girls and each branch marched in procession headed by a banner, some eight hundred girls in all. A large number of the

CHURCH CHANGES, IMPROVEMENTS, and INTERIOR DECORATIONS can be best Executed during the Summer months. We Design and Execute these to Clients' own instructions and their Limit of Expense

Correspondence Invited and Illustrated Data sent on request

J. & R. Lamb

Studios 23-25-27 Sixth Ave., NEW YORK

Christmas Suggestions

OXFORD SETS
PRAYER BOOKS AND HYMNALS
40 cents to $10.00
TEACHERS' BIBLES
$2.00 to $15.00
CHURCH CALENDARS
82 cents, postpaid
BLOCK CALENDARS
30 cents, postpaid
CHOICE CHRISTMAS CARDS
5 cents up

Church Literature Press
SELECTED BOOKS AND CARDS
TWO BIBLE HOUSE, - NEW YORK

SPAULDING & Co.

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention : : : : : :

SEND FOR OUR NEW CATALOGUE

MICHIGAN AVE. AND VAN BUREN ST., CHICAGO

Heaton, Butler & Bayne

GLASS STAINERS

BY APPOINTMENT TO THE LATE

KING EDWARD VII

Stained Glass, Mosaics, Church Decorations, Memorial Brasses, etc.

Designs and estimates on application to

Heaton, Butler & Bayne (N. Y.) Ltd.

437 Fifth Ave., Knabe Building, N. Y.

Kempe Windows

MESSRS. KEMPE & CO., of London will be glad to give any assistance in their power respecting Memorial and other windows through their New York office, 1 West 34th St. NEW YORK

MOWBRAYS

Margaret Street Oxford Circus LONDON

and at High Street OXFORD

Supply

EVERYTHING for the CHURCH

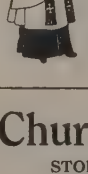
Illustrated lists of Textile, Metal, Wood or Clerical Tailoring depts. free.

MENEELY BELL CO.
TROY, N.Y.
AND
177 BROADWAY, N.Y. CITY
BELLS

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO

MENEELY & CO.
Watervliet (West Troy), N. Y.
Chimes, Peals, Church, School and other Bells. Unequaled musical quality.
88 years' experience
Highest Grade Genuine Bell Metal Memorials

A. G. ALMOND'S
"ENGLISH" SURPLICE
Accepted in the U.S.A. Duty Free
see "Living Church Annual" p. 519
"The most beautiful and dignified surplice I have ever seen" writes one.
Illustrated booklet, patterns, testimonials free
11 Sidney Street, Cambridge, Eng.
N. B. Feathern eight Cassocks for Tropical



CHURCH VESTMENTS
Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
COX SONS & VINING
72 Madison Ave., New York

Church Embroideries

STOLES, EUCHARISTIC VESTMENTS, COPES, MITRES, SURPLICES, ETC.

The only studio importing exclusively English unfading Silk, Damasks, Fringes, Linings, Pure Gold Metal Threads, etc., and Using Standard Church of England Patterns and Designs.

Dear Miss Mackrille,
The beautiful linen is received and we are delighted with the perfect work.
Sincerely yours,
St. George's Rectory.

THE CATHEDRAL STUDIO
LUCY V. MACKRILLE, Chevy Chase, Md.

THE EPISCOPAL CHURCH

Its History. Its Prayer Book. Its Ministry. Five Lectures. By THOMAS F. GAILOR, S.T.D., Bishop of Tennessee. Price 75 cents; by mail 80 cents.

A sketch of the position of the Episcopal Church by one of its ablest Bishops. Bishop Gailor had delivered the substance of this book in four lectures, and its value has determined its publication in book form. There is also appended a sermon on the Historic Episcopate which the Bishop delivered at the consecration of the present Bishop of Arkansas, and which admirably supplements the lectures.

Published by
THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

clergy of the city and its environs were present vested in the chancel, and the Bishop Coadjutor of the diocese preached a stirring sermon on "Faith." He spoke of faith as a motive force in life and character rather than an intellectual assent to certain dogmas.

THE LAWRENCE HOME for working girls in Cincinnati recently celebrated its eighteenth birthday. Deaconess Drant, one of its founders, made an address. Recent endowments may make possible an increase in the work, which at present provides a home for some eighteen girls.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

A Mission in Trinity Church, Niles

THE PAROCHIAL mission conducted by the Rev. A. Worger-Slade, rector of Grace Church, Traverse City, in Trinity Church, Niles, Michigan, proved to be a great success. Beginning with an attendance on one hundred and nine, the service held on Sunday evening saw two hundred and fifty persons assembled to receive the instructions of the Church. The attendance at the early celebration Sunday morning was fifty-one. One of the fruits of the mission especially gratifying is the decision of a young man to study for holy orders.

IN THE November copy of Grace Church *Bulletin*, Grand Rapids, appears a chart similar to that which recently appeared in THE LIVING CHURCH. It shows that from the altar flows grace to help on religious education, social service, and Church extension. Twenty-one guilds and societies grouped under these three heads radiate from the altar. Grace Church parish house is a veritable beehive.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Clergy and Sunday School Teachers Meet at Rochester

A MEETING of the clergy and Sunday school teachers of the Rochester district was held Tuesday, November 17th, at St. Paul's Church, Rochester (Rev. W. A. R. Goodwin, rector). Approximately two hundred teachers and members of the clergy were present. The purpose was to organize the teachers for systematic study and teaching. A programme of addresses was given with a supper during an intermission. Several prominent clergymen were the speakers and members of the faculties of large Sunday schools told how they were achieving results in their work. Officers of the organization, which will be known as the Rochester Conference of Episcopal Sunday School Teachers, were elected.

THE USUAL Thanksgiving dinner at the church home, Buffalo, was donated by the board of associate managers, and it seemed

THEOLOGICAL SEMINARIES

Massachusetts

EPISCOPAL THEOLOGICAL SCHOOL
Cambridge, Massachusetts
For catalogue address DEAN HODGES

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK
The Academic year began on the last Wednesday in September.
Special Students admitted and Graduate courses for Graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from The Very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean.

THEOLOGICAL SEMINARIES

Tennessee

Theological Department
OF THE
University of the South
SEWANEE, TENN.
For catalogue and other information address
Rev. C. K. BENEDICT, *Dean.*

Virginia

The Protestant Episcopal Theological Seminary in Virginia
The ninety-second Session began Wednesday, September 23, 1914.
A course for special students. For catalogues and other information address
THE DEAN,
THEOLOGICAL SEMINARY, P. O.
Fairfax Co., Va.

COLLEGES

New York

ST. STEPHEN'S COLLEGE
ANNANDALE, NEW YORK
Definitely a COLLEGE OF THE CHURCH. A thoroughly broad Curriculum for B.A., or Ph.B. The preparation of young men for the Sacred Ministry is the special work of this institution. Board, lodging, and tuition, $425. For catalogue apply to
The Rev. PRESIDENT RODGERS, D.D.

SCHOOLS FOR BOYS

District of Columbia

ST. ALBANS National Cathedral School for Boys
College preparation for boys over 12 years. Modern building, 25 acres of campus and athletic fields. Outdoor sports all the year. Country school combined with cultural advantages of National Capital. One resident master for every four boarding pupils. Bishop of Washington, President Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys.
For catalogue address
Rev. J. H. McKENZIE, D.D., L.H.D., Rector
Box K, Howe, Ind.

Maryland

The Tome School
An Endowed Preparatory School
Illustrated Book on Request
THOMAS STOCKHAM BAKER, Ph.D.,
Port Deposit, Md.

Nebraska

The Kearney Military Academy
Kearney, Nebraska
A SCHOOL FOR BOYS
If you want your boy to have the best training that the middle west affords, send him to this Academy.
The VEN. GEORGE G. WARE, Rector
A Catalogue will be Mailed to You upon Request

Wisconsin

RACINE COLLEGE SCHOOL "The school for manly boys." —*Chief Justice Winslow.* Character building is our serious work. Modified military system. Location near Chicago. Special provision for younger boys. Supervised athletics. Large gymnasium, swimming pool. Diploma accepted by leading institutions. Catalogue. Rev. William Francis Shero, A.M., Ph.D., Warden and Headmaster, Racine, Wisconsin.

SCHOOLS FOR NURSES

New Jersey

CHRIST HOSPITAL
JERSEY CITY, NEW JERSEY
(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance $10.00 monthly. Apply to
MISS HOOPER, Supt.

COLLEGES AND SCHOOLS FOR GIRLS

Canada

BISHOP BETHUNE COLLEGE
OSHAWA ONTARIO
Visitor, The Lord Bishop of Toronto
A Residential School for Girls
Young Children Also Received
Preparation for the University. Art Department. Healthful situation. Outdoor Games.
For terms and particulars apply to the Sister-in-charge, or to the Sisters of St. John the Divine, Major street, Toronto.

Connecticut

SAINT MARGARET'S SCHOOL
College entrance certificate. General Courses. Household arts and crafts. 40th year. Gymnasium. Happy spirit of good fellowship between teacher and pupil. 60-acre school farm.
MISS EMILY GARDNER MUNRO, A.M., Principal
Waterbury, Connecticut

Illinois

ST. MARY'S KNOXVILLE, ILLINOIS
A CHURCH SCHOOL
Rev. C. W. Leffingwell, D.D., Rector and Founder (1868). Miss E. P. Howard (1892) Principal.
ST. MARTHA'S affiliated with St. Mary's
A SCHOOL FOR YOUNGER GIRLS
Unique and beautiful Home for Girls under thirteen. EMMA PEASE HOWARD, Principal and Founder (1910).

Waterman Hall SYCAMORE ILLINOIS
The Chicago Diocesan School for Girls
Twenty-sixth year. New Chapel and new building for twenty additional girls. Large Campus and Gymnasium, Music Hall and Auditorium. Preparatory, Academic, and College Preparatory Courses. The Rt. Rev. Charles P. Anderson, D.D., D.C.L., President; the Rt. Rev. William E. Toll, D.D., Vice-President of the Board of Trustees.
Address
REV. B. FRANK FLEETWOOD, D.D., RECTOR.

Maryland

The Hannah More Academy
Diocesan School for Girls in Country, near Baltimore
THOROUGHNESS, SIMPLICITY, AND EXCELLENCE OUR AIM
Address for Catalogue
Miss Anna L. Lawrence, Principal
P. O. Reisterstown, Md.

New York

Saint Mary's School
Mount Saint Gabriel
PEEKSKILL-ON-THE-HUDSON, N. Y.
Boarding School for Girls
Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address
THE SISTER SUPERIOR.

Virginia

STUART HALL STAUNTON, VA. A Church School for Girls. Founded in 1843. In the Blue Ridge Mountains. Two years' course for High School graduates. Best advantages in Music and Art. Gymnasium and field-sports. MARIA PENDLETON DUVAL, Principal.

this year as if hearts had been touched with a greater realization of thankfulness, for seldom has the dinner been such a bountiful one. Roast turkey (carved by some of the gentlemen on the board of managers), cranberries, squash, celery, mashed potatoes with gravy and pumpkin pie, filled the plates of the children and old ladies, while flowers decorated the tables or trays of the grown-ups. In the vacancy of a chaplain Bishop Walker conducted morning service at the Holy Innocents' chapel of the home and gave a short address on the text, "Rejoice in the Lord alway," pointing out the meaning was not so much to rejoice as to rejoice in the Lord, which one could always do no matter what sorrow touches one's life.

CANADA

News of the Dioceses

Bishop Elected in Kootenay

THE BISHOP elected for the newly constituted diocese of Kootenay at the synod which met November 25th is the Rev. Arthur John Doull, Dean of Christ Church Cathedral, Victoria, B. C. Dean Doull received his education at Merchiston Castle School, Edinburgh, and Oriel College, Oxford. He was ordered deacon in 1896 by the Bishop of Ripon, and priest two years later. He was assistant for three years in Leeds parish church and in 1899 came to Canada. After spending three years as curate under the Rev. H. Kittson, at the Church of the Advent, Montreal, he became rector of the parish on the departure of Dr. Kittson to be rector of Christ Church, Ottawa. Dean Doull remained at the church nine years, leaving it to become Dean of the diocese of Columbia in 1910, bearing with him many expressions of regret and of his parishioners' esteem.

Diocese of Ottawa

AT THE meeting of the diocesan synod, which had been adjourned to the 26th of November, to give Bishop Thornloe time for consideration, he was again elected Bishop of Ottawa on the first ballot in the morning, but again declined. The synod then on a standing vote reaffirmed its decision and Dr. Thornloe gave way to the unanimous appeal. He is now therefore Bishop-elect of Ottawa.—SOME encouraging reports were received at the November meeting of the Sunday school convention for Stormont deanery.—VERY successful deanery meetings for the senior and girls' branches of the Woman's Auxiliary have been held. The new diocesan board president of the Woman's Auxiliary, Miss Low, presided at the November meeting, for the first time since her election.

Diocese of Quebec

THE DEATH of the Rev. Albert Stevens, rector of Coatecooke and rural Dean, took place November 12th. He was graduated at Bishop's College, Lennoxville, and amongst other charges in the diocese was rector of Hatley for twenty years. One of his sons is the Rev. Cecil Stevens of Shawinigan Falls.—A VERY good programme was given at the Sunday school conference held in Quebec on November 24th. There was an address on the scout movement and one on boys' missionary clubs.

Diocese of Ontario

AMONG THOSE receiving confirmation at the hands of Bishop Bidwell, of Kingston, in St. Paul's Church, Brockville, November 8th, was a member of the second Canadian contingent shortly going to the front.—NEARLY one thousand men of the 21st Battalion attended service at the Armories, Kingston, November 8th. In the absence of the Bishop the Rev. W. J. Fitzgerald preached. He was assisted in the service by Canon Grout.

R. Geissler, Inc. 56 W. 8th St. New York
Church Work { WINDOWS · MEMORIALS IN WOOD · STONE · BRASS · SILVER EMBROIDERIES · FABRICS

AN ILLUSTRATION OF SOME OF THE DIFFERENCES

KING JAMES VERSION 1611 — 1 Cor. 15:33 — 33 Be not deceived: evil communications corrupt good manners.

AMERICAN STANDARD VERSION 1901 — 33 Be not deceived: evil companionships corrupt good morals.

THE AMERICAN STANDARD BIBLE
Edited by the American Revision Committee
Prices, 35 cents to $60.

is the same old Bible that we have always used, but it gives the exact meaning of the inspired writers in the language of today instead of that used three hundred years ago.

"The best translation of the Scriptures in the English Language."
Be sure and ask your bookseller for the American Standard, or write for Free Booklet to
THOMAS NELSON & SONS, 383-385 Fourth Ave. (Cor. 27th St.) New York
Publishers for the American Revision Committee—Bible Publishers for over Fifty Years

OXFORD PRAYER BOOKS AND HYMNALS
The Most Exquisite Editions Yet Produced
SEPARATE PRAYER BOOKS AND HYMNALS AND COMBINATION SETS
Printed on Oxford Fine White Paper and the
FAMOUS OXFORD INDIA PAPER
Made in all the standard sizes. Oxford Prayer Books and Hymnals are made in the greatest variety of styles of binding, selling from 20c to $25.00.
At All Booksellers—Send for Catalogue
OXFORD UNIVERSITY PRESS AMERICAN BRANCH
35 West 32nd Street - - - - New York City

The Young Churchman's Kalendar for 1915

Notwithstanding the War difficulties, and an advance of fifty per cent. in the freight, and heavy marine insurance on account of the War risk; and also an advance in the cost of manufacture, we have concluded not to advance the price of

The Young Churchman's Kalendar for 1915

The first page has a reproduction in several colors, of the most celebrated devotional painting of modern artists, by Irlam Briggs, entitled

In the Carpenter Shop at Nazareth

The 12 Pages of the Kalendar are each headed by a half-tone reproduction of famous sacred paintings.

The pages are printed in red and black with gold border, as heretofore.

Note the Prices

Single copies 15 cents; by mail, properly protected against injury, 20 cents.

By the dozen, $1.50, carriage additional. [We send packages by Express or Parcels Post, whichever is cheaper. The expense and insurance will be charged in the bill. As Parcels Post rates vary according to the zone, the amount cannot be stated here.]

The Young Churchman Co.
Milwaukee, Wis.

MOWBRAY'S CHRISTMAS CARDS

We were fortunate to receive most of our stock of Christmas Cards before the war interfered with the manufacturing interests in England. Some numbers could not be supplied, but we have a large variety as it is.

The style and character of Mowbray's Cards are so well known, that a detailed description is unnecessary. All are in colors (an occasional exception in monotone), and varying in sizes. The large cards are designated as for Sunday School use; all others are suitable for individual use.

The cards are put up in sample packages as follows: Where a quantity is wanted of any special card in the package, they may be had when ordered by the *number*, as each card has a special number.

No sample packages returnable.

Sample Packages

No. 1—Leaflet Cards (not folders), all very dainty and attractive, contains eight cards. Per package....$0.33
Additional cards from this package, per dozen.... .50

No. 2—Assorted Folder Cards. Each card has a Madonna and Child on front cover, no two alike. On inside are suitable verses or Christmas greetings. 12 cards in the package. Price..... .50
Additional cards may be selected as desired, at the same rate per dozen.

No. 3—Assorted Folder Cards. Part with Madonna and Child and others with illuminated text covers, and poems on inside leaf. All are beautifully decorated and in harmony with the season. 12 cards in the package. Price..... .50
Additional cards at the same rate per dozen.

No. 4—Contains 3 Folders, and 3 Leaflet Cards (oblong shape). The cards are beautifully illuminated in red, blue and gold, and choice selections suitable for the season. 6 cards in the package. Price... .50

No. 5—Contains 4 Folder Cards. These are elegant in workmanship. Size, about 4½x5½ inches. First page illuminated cover. Ribbon tied. 4 cards in the package, at 15c each. Price for package..... .50

No. 6—Contains 5 Ribbon-tied Folder Cards. Size, about 5½x6 inches. Exquisite in taste and selections. 5 cards in the package, 20c each. Price for package ..... .80

No. 7—Contains 2 Cards at 30c each. One has a new painting by Irlam Briggs, of the Home at Nazareth, showing the Holy Child at ten years of age, with His blessed Mother and St. Joseph. A poem on one page, of five verses, by the artist. Size of booklet (ribbon tied), 5½x7¼ inches. The other card is a beautiful reproduction of the Christ Child, with the adoring Mother and St. Joseph, and the heavenly host of Angels. Done in exquisite colors. Size, 8x4½ inches. The two cards in package ..... .50

No. 8—A package of 4 Cards, size 2⅛x3⅞. Each card with a Christmas message illustrated by a small half-tone. Just the proper size to slip into letters or for book-marks. Very pretty and very low in price. The 4 cards in the package for..... .05
6 packages (24 cards) for..... .25

No. 9—Contains 10 Large Cards, varying in size from 7½ inches high to about 10 inches high, and of varying widths. All flat cards (except two folders) with cord as a hanger. The cards are elegant. The cards could not be produced at this low price, except by the enormous quantity made by Mowbray. These cards for home use, or for Sunday School purposes are of remarkable value. 10 cards, assorted, in package. Price per package... .40
Price per hundred (assorted)..... 3.50

Special Christmas Cards

No. 1113—Christmas Consolation. 3 verses, beginning—
"Is there some cloud upon thy Christmas mirth,
Some shadow on thy way?"
Small booklet, each..... .05

No. 17213—Also entitled Christmas Consolation. Verses by A. R. G., beginning—
"If the shadow of some sorrow falleth
Darkly on thy soul to-day,"
Small booklet, each..... .10
(6 copies for 50c.)

No. 10313—Within the Veil. Verses by Helen M. Burnside, beginning—
"They love us still, the dear ones who are hidden
With Christ in God, at rest within the Veil";
Small booklet, each..... .10
The 3 Consolation booklets sent for..... .20

No. 1091—"The Teaching of Christmas." A booklet with Madonna and Child on cover, printed in colors, with 6 pages of half-tones and a verse to each. The last verse is—
"With the Angels and the Shepherds,
With the oxen in the stall,
With St. Joseph and St. Mary,
May we praise Thee, King of all."
Single blooklets ..... .05
(6 copies for 25c.)

No. 1094—"Christmas Day." Booklet with 4 beautiful sacred pictures—"In the Manger," "The Worship of the Shepherds," "The Holy Family," and Irlam Briggs' famous picture of "In the Workshop." Letter-press description in prose. Single booklet .05
(6 copies for 25c.)

No. 981—"Christmas Customs." Verses. The first verse begins—
"Little children, Christmas teaches
One great lesson, 'God is Love.'"
The second verse—
"When you wreathe the dark green holly"—
Third verse—
"When you look for Christmas presents"—
Fourth verse—
"When you hear the Christmas church-bells"—
There are eight verses in all. Single booklet.... .05
(6 copies for 25c.)

ENVELOPES

with all cards noted above. Sent postpaid (or by express when cheaper) at the prices noted.

Cheaper Cards

We can supply small cards, all Mowbray's devotional series, in colors or half-tones of sacred pictures, at the rate per hundred (assorted) of.....$1.50

New Year Cards

Devotional New Year Cards are just as desirable as are Christmas Cards. We have five different cards, all single cards (except one folder) printed and illuminated in gold and colors, with appropriate verses.

Single cards ..... .10
The 5 cards (called New Year Package) for..... .40

THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

LETTER TO OUR SUBSCRIBERS

From the Advertising Department of THE LIVING CHURCH

DEAR SIR, OR MADAM:

You will recognize that in paying your subscription, you are only paying about half the cost of producing the 2,000 large pages of matter that you receive within the year. The other half is paid by the Advertisers. Thus the Advertisers constitute a pretty important part of the transaction.

The trend of "Big Business" advertising to-day is away from the Religious papers. The advertisers doubt whether people read those papers. They under-rate the class of people who subscribe. They simply and frankly do not know—with marked exceptions.

THE LIVING CHURCH wishes to demonstrate some facts to the Advertising world and appeals to its readers to help. You can be of great assistance to us, and help to keep up the Advertising end of the cost of production, if you will fill out the blanks printed below and mail to the address stated.

The returns are intended only for statistical purposes. The names will not be used in any way.

If you desire a complete copy to replace that which will be mutilated by detaching this page, it will be mailed free on application, so long as the edition holds out.

QUESTIONS:

(1) Why do you subscribe to THE LIVING CHURCH?.....

.....

.....

.....

(2) How many readers are there to your copy—men? .... women? ....

(3) Do you rate THE LIVING CHURCH (*a*) intellectually, (*b*) in point of interest, as on, below, or above the level of the magazines?.....

.....

(4) What parts, or departments, are of particular interest to you?.....

.....

.....

[As showing purchasing ability of subscribers]

(6) Are you an owner of real estate?.....

(5) Occupation of self or of the head of the family.....

(7) Do you care to add any information as to possible purchases, other than local, in the near future?.....

.....

.....

Signature:.....

Address .....

[Names not to be used, but as evidence of good faith; addresses for geographical analysis of replies.]

Please mail to **ADVERTISING QUERY DEPARTMENT**

.....

The Living Church

MILWAUKEE, WIS.